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A LITERAL TRANSLATION
OF THE
GOSPEL ACCORDING TO ST. JOHN,
ON
DEFINITE RULES OF TRANSLATION,
AND AN
ENGLISH VERSION OF THE SAME.

BY
HERMAN HEINFETTER,
AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

Review by Frederick
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MEMORANDA.

The Figures between the Lines under 490, refer the reader to the Rules. These figures are sometimes succeeded by a comma, which is followed by other figures, these other figures point out the paragraph in the Note to the Rule that is referred to.

490, refers the reader to my Tract on *Ἰησους Κυριος*.

491, Do. *Ἰησouv*.

492, Do. *Πνευμα*.

493, refers the reader to my Note Mat. 592.

494 Do. Mat. 624.

495 Do. Mat. 504.

496 Do. Mat. 658.

497 Do. Mat. 699,1.

497,1 Do. Mat. 546,1.

497,2 Do. Mat. 809.

497,3 Do. Mat. 508.

497,4 Do. Mat. 670,2.

497,5 Do. Mat. 532,1.

497,6 Do. Mat. 533,2.

497,7 Do. Mat. 522.

497,8 Do. Mat. 552,1.

498 Do. Mat. 831.

500 and above, refers the reader to the notes at the foot of the page.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning ; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou has given us in our Saviour Jesus Christ
Amen.

A LITERAL TRANSLATION

OF THE

GOSPEL ACCORDING TO ST. JOHN.

CHAPTER I.

500501

1. In commencing *this Dispensation*, the command

502503

was existing *i e had been spoken*, yet the command

.....

500. *In commencing.* Had the Sense here been, *In the beginning of all things*, the Article must have been expressed. See Rev. xxi. 6; also John ii. 11; its omission therefore determines, that some other Sense is intended to be conveyed, which from the Context, I judge to be that expressed in the Paraphrase. See C. viii. 44.

501. *The command &c.* In vindication of my Translation of this verse, I would enquire. 1st. What Rule, Usage, or Customary *Form of Expression*, does it transgress? 2nd. What better Form of Greek could be employed to express the Sense I have given, than that which is in the original. 3rd. In relation to the Sense this verse is commonly regarded to afford, I would enquire, Where is there any authority for a Word preceded by the Article in the commencement of a record, without any explicit Definition, being regarded as an Appellation of an Individual, when such Word, is not only, not previously well known as an acknowledged Appellation of the Individual, but is, on no other occasion, ever applied as an Appellation of the Individual. To admit such to be the case, is to admit the Article is a nullity. Rev. xix. 13 Is not the same Appellation. It is not, *And his name is called the word*, but, *And his name is called the word of God*. To say nothing of its having been written, 28 years afterwards.

502. See ix. 18.

503. *Yet the command was existing.* Literally, *Was altogether*

was existing with the God, *he having to fulfil it*, for
⁵⁰⁴
 a God the command was to become,
⁵⁰⁰.....

2. this *God* was in commencing *this Dispensation*
 with the God,

3. all things *in this Dispensation*, by means of
 him, he did, and without him, he did not one thing,
 which he has done,

4. to it, life he was, and the life *this obtained* the
⁵⁰⁴
 light of the men *obtaining it* was,
⁵⁰⁵.....

5. for the light, in the darkness *in which these men*
were, shines, but the darkness it comprehended not
i e but in this darkness it is not comprehended,

confined to God; whereas the Sense intended to be conveyed is,
That although the command was not confined to God, he having
proclaimed it, yet the accomplishment of it rested with him alone;
 hence the *Disarrangement*. See Rule 322,1.

504. *A God*. Was this used as an Appellation of Almighty God,
 the Article would certainly have been expressed before it; its omission
 therefore determines, that it must be used as an Appellation of some
 other, and this other, I judge from the context to be what I have ex-
 pressed in the Paraphrase. I judge my view to be somewhat
 strengthened by the 2nd verse, which would otherwise be a mere
 repetition of the 3rd Clause of the first verse.

The command was to become. See Rule 322,2. Had the *Arrange-*
ment been *Regular*, the Sense conveyed would have been, *A God the*
command was existing, such being the Literal Sense; whereas the
 Sense intended to be conveyed is as in the Paraphrase; hence the
Peculiar Government employed.

505. *The men*. The Article is expressed, and therefore, *The light*
of men, is not an admissible Translation. In like manner, *The dark-*
ness in v. 5. cannot be, *The light shineth in darkness*.

6. a man came, having been sent from God,⁵⁰⁶ name to him John is,

7. this *man* came for a witness, in order that he should have borne witness concerning the light, in order that all should have believed by means of him⁵⁰⁷

8. that *man* the light was not, but *he came*, in order that he should have borne witness concerning the light,⁵⁰⁸

9. to bear witness that the light that is true was existing, that light which enlightens every man hereafter coming into the world,

10. in the world, it was existing, and the world on account of it *i e the light*, existed, yet the world⁵⁰⁹ knew not him,

506. *From God.* The Article is omitted before the word *God* because if expressed, it would imply, that the man referred to had been actually with the Almighty, and was sent from him into the world; such being the Literal Sense; but such not being the Sense intended to be conveyed, which is, *A man sent with direction and power from God*; hence the Article is omitted in accordance Rule 101.

507. *All should have believed.* Literally, *All men*; whereas the Sense intended to be conveyed, *Is restricted to all that hear of it*; hence the *Disarrangement*. See Rule 322,1.

508. *That man the light.* The Received Translation, *That light* connects a Masculine Pronoun, with a Neuter Substantive. Had the *Arrangement* been *Regular*, it would have implied, that the Antecedent to the Pronoun, *That*, was Christ; hence the *Disarrangement*. See Rule 321.

509. *The world knew not him:* Literally, *They had no knowledge*

11. concerning the things ⁵¹⁰ *that are its own*, he came, yet the ⁵¹⁰ *i e those that are* ⁵¹¹ *its own* received not him.
.....

12. Notwithstanding as many as received him, he gave to them power ⁵¹² children of God to have become with *i e as well as* them that believe on his name,

13. ⁵¹³ who, not by blood *i e natural descent*, nor by a will of flesh *i e a determination of each individual*, nor by a will of man *i e a determination of man*, but by a ⁵¹⁴ God, were made *children*,

14. although the ⁵¹⁵ command flesh became, and dwelt among us, yet we beheld his glory, glory like

of him; whereas the Sense intended to be conveyed is, *They did not accept him*; hence the *Disarrangement*. See Rule 321.

It is requisite, that whatever is referred to be the word, *World*, in one part of this verse, is also referred to by the same word, in the other part of it, where it occurs; this, however, is not the case in the Translation given in the Received Version. I consider that the word *World*, in this verse, is used as an Appellation for *Mankind*.

510. *The things—The i e those*. It does not appear to me to have been noticed, that the first of these is in the Neuter Gender, and the second, in the Masculine; hence my Paraphrase.

511. *Its own received not him*. Literally, *Those that accepted the Gospel received not him*; whereas the Sense intended to be conveyed is, *Mankind received not him*; hence the *Disarrangement*. See Rule 321.

512. *Children of God*. See Note on Rom. viii. 16.

513. *Who*. Griesbach suggests that this is the Relative, and the Government appears to me to support its being so regarded.

514. *By a God*. Observe the Omission of the Article, See Rule 101.

515. *The command flesh became*. Literally, *Was fully completed in the possession of flesh*; whereas the Sense intended to be

an only begotten, of a Father, filled with grace and truth,

15. John bears witness concerning him, for he
⁵¹⁶
 has cried, saying, this *man* it was, whom I said *i e*
described, he that comes after me,⁵¹⁷ before me, he has
⁵¹⁸
 been made, because my principal he was,

16. *and* because of his fulness, we all received even
 grace, in place of *i e upon* grace,

17. *also* because the law, by means of Moses, was
 given *to man*, the grace and the truth *we possess*, by
 means of Jesus Christ,⁵¹⁹ was a God's gift,

18. no one hath seen *i e hath discovered* grace and
truth yet, the only begotten Son that is in the
 bosom of the Father, that *man* declared *them*,

19. now this the record of the John referred to is,
^{322,2}

conveyed is, *Was revealed to man through a body of flesh*; hence the *Disarrangement*. See Rule 322,1.

516. *John bears witness*. Literally, *He actively does so*; whereas the Sense intended to be conveyed is *Passive, His ministry effects that end*; hence the *Disarrangement*. See Rule 322,1.

517. *He that comes after me*. Literally, this would embrace all, *That are born after John*; hence the *Disarrangement*. See Rule 321.

518. *My principal*. I know of no reason for the Omission of the Article here, had what is stated had reference to Almighty God. See Rule 101.

519. *Was a God's gift*. Before the word *God* can be connected in accordance with the Received Translation, an explanation of its position in the *Arrangement* must be found out, which I will wait to see, before I adopt the results that would follow from it. The Article is omitted before the word *God*. See Rule 101.

when the Jews of Jerusalem sent Priests and Levites,
in order that they should have asked him, thou, who
art thou,

20. then he confessed and denied not, even he
confessed, verily I the Christ am not,
.....^{322,2}.....^{519,1}.....

21. then they asked him. Then what, Elias art
²¹⁰thou, but he says, I am not, the prophet of God art
²¹⁰.....⁵²⁰.....^{.....}
thou, and he answered, no.

22. Then they said unto him, who art thou, in
order that we should have given an answer to them
.....⁵²¹.....
that sent us, what sayest thou concerning thyself,

23. he said, I a voice of loud crying, in the wilder-
ness am, make straight the way of God. As Esaias
⁴⁹⁸
the Prophet said,

24. and those that had been sent, they were of
⁵²³
the Pharisees,

519,1. *Stop.* The Sense here is not, *Then they asked him even why*; hence the *Major Stop*. See Rule 183,1.

520. *The prophet.* John might be a Teacher, a Messenger, a Forerunner, A voice of loud crying in the wilderness, and yet not a Prophet.

Any one predicting any future event, is, Literally, *A Prophet*; hence the expression of the Article, and my Paraphrase; to shew that the reference is to that which is most entitled to the Appellation, *The Prophet of God*, or one that is really a Prophet.

521. *In order that &c.* Literally, *Their answer did not depend on John speaking at all*; whereas the Sense intended to be conveyed is, *That we should give an explicit answer*; hence the *Disarrangement*. See Rule 321.

523. *Had been sent.* According to Valpy this should be, *Have*

25. so they asked him, and said unto him. ^{523,1} Then
 why baptizest thou, if thou the Christ art not, nor ^{3,222}
 Elias, neither the Prophet of God, ⁵²⁰

26. the John answered them, saying, I baptize ⁵²⁴
 with water. But among you has stood, whom ye ⁵²⁵
 have not known,

27. he that comes after me, of, whom I worthy ⁵¹⁷
 am not, in order that I should have loosed the latchet ^{322,2} ⁵²⁶
 of his shoe,

28. these things, in Bethania, he did beyond the ⁵²⁷
 Jordan referred to. Where John was,

29. baptizing the next day, he sees the Jesus coming
 unto him, and says, behold, the lamb of the God
 that takes away the sin of the world,

been sent, but as he gives no method of expressing *Had*, by means of
 the Participle, I yield to the dictate of the Sense.

523,1. *Stop*. The Sense here is not, *And said unto him even
 anything*; hence the *Major Stop*. See Rule 183,1.

524. *Stop*. Had a *Minor Stop* here been expressed, the Sense
 conveyed would have been, *I baptize with water, though among you
 has stood &c*; whereas the Sense intended to be conveyed is, *To
 record two separate declarations*; hence the *Major Stop*. See Rule
 183,1.

525. *Among you has stood*. Literally, *You in particular*;
 whereas the Sense intended to be conveyed is *General*, *Among those
 of your nation*; hence the *Disarrangement*. See Rule 322,1.

526. *The latchet of his shoes*. This is to be understood Meta-
 phorically; hence the *Disarrangement*. See Rule 321.

527. *Stop*. Literally, Had a *Minor Stop* been expressed, the
 Sense conveyed would have been, *The Jordan where John was*;
 whereas the Sense intended to be conveyed is as in the Paraphrase;
 hence the *Major Stop*. See Rule 183,1.

30. this *man* it is, concerning whom, I said, after me, a man comes, who, before me, has been made, because before me he was,

31. yet I had not known him, but in order that he should have been made manifest to the Israel *re-*
ferred to, on account of this, I came, I, with water,⁵²⁸
baptizing,

32. [and John attested, saying *i e affirming by the*
oath, as *truly as* I have been seen,⁵²⁹ the Spirits descending as a dove, from heaven, and its abode on him,]

33. surely I had not known him, but he that sent me to baptize with water, that *Being* said⁵³⁰ unto me,
on whomsoever, thou should have seen the Spirit descending and abiding on him, this *man* it is, that
baptizeth with a spirit holy *i e with a spirit freed*⁴⁹²
from guilt,

34. and I have seen and borne witness, that this
man the Son of the God is,^{322,2}
.....

528. Griesbach marks the Article as doubtful, and as the Sense appears to me to indicate that it should not be expressed, I omit it.

529. *I have been seen.* Who will justify the Perf. Pass. being translated, *I saw?*

530. *Said unto me.* From the *Disarrangement*, I conclude that

35. the John ⁵³¹*referred to* had remained *baptizing*

 the next day again *i e* after ver. 29, and of his dis-

 ciples, two,

36. and having looked upon the ⁴⁹¹*human form* of
 Jesus walking about, he says, behold, the lamb of
 the God,

37. and the two disciples heard him speaking, and
 they followed the ⁴⁹¹*human form* of Jesus. ⁵³²

38. Then the Jesus having been turned, and hav-
 ing seen them following, he says unto them,

39. what seek ye. And the ⁴⁹⁴*two disciples* said unto
 him, Rabbi, which is spoken *i e a declaration*, being
 interpreted, Master, where dwellest thou,

40. he says unto them, come and see, they came
⁵³³and saw. Where he dwells, even with him, they
 abode that day, hour it was about ten,

41. it was, Andrew the brother of Simon Peter,

St. John had not been personally addressed by the Almighty, which the Literal Sense of the passage would have required him to have been; hence the *Disarrangement* here. See Rule 321.

531. *The John had remained &c.* Had the *Arrangement* been *Regular*, it would have implied, that the time specified had relation to what is stated in the preceding verse, such being the Literal Sense; whereas the relation is to verse 29; hence the *Disarrangement*. See Rule 321.

533. *Stop.* The Sense here is not, *They saw where he dwells*; hence the *Major Stop*. See Rule 183,1.

one, of the two that followed with John, and heard him,

42. this first ⁵³⁴ *man* finds the brother that is his own,

 Simon, and says unto him, we have found the Messias,
 which is, being translated, Christ,

43. then he brought him to the Jesus, the Jesus
 having beheld him, he said, thou Simon the son of
^{322,2} Jona art, thou ⁵³⁵ Cephas shalt be called, which is inter-

 preted, Peter,

44. ⁵³⁶ he went the next day *after ver. 35* to have gone

 into the Galilee *referred to*, and findeth Phillip, and
 says unto him, follow me.

45. Now the Philip *referred to* was of Bethsaida,
 of the city of Andrew and Peter,

46. Phillip findeth the Nathaniel *referred to*, and
⁵³⁷
 says unto him, whom Moses described in the law,

534. *This first man.* Literally, I conceive, had the *Arrangement* been *Regular*, should be Translated, *This man first finds*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

535. *Thou Cephas shall be called.* Literally, *He should be called Cephas*; whereas the Sense intended to be conveyed is, *He shall be called by the name of that which Cephas expresses*; hence the *Disarrangement*. See Rule 321.

536. *He went the next day.* According to the Literal Sense, *The next day*, would be, the day succeeding what is recorded in the preceding verse; whereas I conceive it has reference to what is recorded in verse 35; hence the *Disarrangement*. See Rule 321.

537. *Whom Moses described.* Literally, *Personally pointed out*;

⁵³⁸
and the prophets ²⁷³described, we have found Jesus the
son of the Joseph that is of Nazareth,

47. and Nathaniel said unto him, out of Nazareth,
⁵³⁹
what good thing is able to come, Philip says unto
him; come and see,

48. the Jesus saw the Nathaniel coming to him,
and says concerning him, behold indeed, an Israelite,
in whom, guile there is not.

49. Nathaniel says unto him, how ⁵⁴⁰knowest thou
me, Jesus answered, and said unto him, I saw thee,
⁵⁴¹
before the act, thee Philip to have called, being under
the fig-tree,

50. Nathaniel answered, and says unto him,

whereas the Sense intended to be conveyed is, *Whom God pointed out by means of Moses*; hence the *Disarrangement*. See Rule 321.

538. *And the prophets described*. Those are mistaken, who have produced this passage to prove, that the Appellation, *The law*, is not confined to the Mosaic Law, but includes also *The Prophets*; for had such been the Sense of this passage, why are the words, *The Prophets*, in the Nominative Case, which in accordance to my Rules, determines the Sense to be as expressed in the Paraphrase?

539. *What good thing, &c.* The Literal Sense admits of no restriction; whereas the Sense intended to be conveyed, is restricted to that to which the context has reference; hence the *Disarrangement*. See Rule 321.

540. *How knowest thou me*. Irregular See Rule 210, in order to shew, that this Sentence expresses an *Interrogation*; had the *Arrangement* been *Regular*, the Sense {conveyed would have been, *How, thou knowest me*.

541. *I saw thee &c.* Literally, *I did so by my natural powers*; whereas the Sense intended to be conveyed is, *I had a miraculous*

Rabbi, thou the Son of the God art, thou the King^{322,2}
 of the Israel *referred to* art,

51. Jesus answered, and said unto him, because I
 said unto thee, I saw thee, under the fig-tree, thou
 believest, greater than these things thou shalt see,

52. and he says unto him. Verily verily I say
 unto you, hereafter ye shall see the heaven having
 opened, even the angels of the God ascending and
 descending on the Son of the man *i e on him of the*
⁴⁹³*human race that is the son,*

CHAPTER II.

1. now a marriage there was in Cana of the Galilee⁵⁴²
referred to the day that is third, and the mother of
 the Jesus was there.

2. And both the Jesus was called, and his disciples,
 to the marriage,

3. and the mother of the Jesus says unto him⁴⁹⁵
 after having want of wine, they have not *sufficient*
 wine,

perception of thy position under the Fig-tree before Philip called thee; hence the Disarrangement. See Rule 321.

542. *The third day.* According to the Literal Sense, the third day after what is recorded in the preceding verse, but as I consider the Sense intended to be conveyed, is, the third day after what is recorded in the 29th verse of the preceding chapter; hence the *Disarrangement*. See Rule 321.

4. the Jesus says to her, what is ^{543,1.} it to me or thee woman, *since now I can help them.* Never more my hour to exercise miraculous powers comes, for it has come,

5. his mother says unto the servants, whatever he should say unto you, do.

6. And water pots stone six were there, being set after the manner of the purifying of the Jews, containing in firkins, two or three,

7. the Jesus says unto them, fill the water pots with water, and they filled them up to brim,

8. then he says unto them, draw out now and bear unto the governor of the feast, and they bore away.

9. Now when the ruler of the feast tasted the water, wine having been made, and had not known. ⁵⁴⁴
How it exists ⁵⁴⁵ *as wine.* But the servants had know-
⁵²³ ledge, those that had drawn the water, the governor
..... of the feast calls the bridegroom,

543. *They have not wine.* Literally, *They have no wine*; whereas the Sense intended to be conveyed is, *They have not sufficient wine*; hence the *Disarrangement*. See Rule 321.

543,1. *Stop.* The Sense here is not, *That his hour never has an existence*, but, *That his hour will never more approach*; hence the *Major Stop*. See Rule 184.

544. *Stop.* *How it exists.* The Sense here is not, *How it became wine*, but, *That the wine he tasted differed from other wines*; hence the *Major Stop* here. See Rule 184.

10. and says unto him, every man sets forth first⁵⁴⁶
 the good wine, and when they should have well
 drunk then the worse, thou hast kept the good wine
 until now,

11. the Jesus did this the beginning of the miracles⁵⁴⁷
referred to, in Cana of the Galilee *referred to*, and
 so he made manifest his glory, and his disciples
 believed on him,

12. after this, he went down to Capernaum, he,
 and his mother, and his brethren, and his disciples,
 and there they continued not many days,

13. for near the passover of the Jews was, so the
 Jesus went up to Jerusalem,

14. and found in the temple those that sell oxen,
 and sheep, and doves, and the changers of money
 sitting,

15. and having made a scourge, of small cords,

545. *But the servants had knowledge.* Literally, *A full comprehension of the matter*; whereas the Sense intended to be conveyed is, *A mere knowledge of the outward fact*; hence the *Disarrangement*. See Rule 322,1.

546. *Every man &c.* See Rule 321. The *Disarrangement* is intended to shew, that this passage is not intended to be understood in its strict Literal Sense. *Men usually so act.*

547. *Jesus did this.* See Rule 321. I see no reason for the *Disarrangement* here, unless it be to shew, that in performing miracles, our Saviour did not act by his own power, but by power received from God.

⁵⁴⁸ he drove all out of the temple. ^{548,1} Namely the sheep
 ⁵⁴⁹ and the oxen, and poured out the money of the
 ⁵⁴⁹ money changers, and overthrew the tables,
 ⁵⁵⁰

16. and said unto them that sell the doves, take
 ⁵⁵¹ these things thence. Make not my Father's house
 a house of merchandize.

17. Then his disciples were reminded, that having
 ⁵⁵² been written, it is, the zeal for thine house will
 devour me.

18. But the Jews answered, and said unto him,
 what sign shewest thou unto us, that these things
 thou doest,

548. *He drove all.* Literally, *He drove all men and things out*; whereas the Sense intended to be conveyed is, *He drove out only all the sheep and the oxen*; hence the *Disarrangement*. See Rule 321.

548,1. *Stop.* The Sense here is not, *He drove all out of the Temple, also the sheep &c.*; hence the *Major Stop*. See Rule 183,1.

549. *And poured out &c.* Literally, *The money belonged to the state, and the money-changers had but the use of it*; hence the *Disarrangement*. See Rule 321. In like manner, *He overthrew the tables*, that is, *Not their tables, but the tables they used*.

550. *And said to them that sell the doves.* Literally, in the first place, *He said not to them alone, but, In relation to them*; hence the *Disarrangement* of the Verb, *Said*. In the next place, Literally, *That effect a sale*; whereas the Sense intended to be conveyed is, *That offer for sale*; hence the other *Disarrangement*. See Rule 321.

551. *Stop.* *Make not my Father's house.* Literally, *Regard not my Father's house to be a house of merchandize*; whereas the Sense intended to be conveyed is, *Use not his house as a house of merchandize*; hence the *Major Stop* here. See Rule 184.

552. *The zeal for thine house &c.* Literally, *Will actively effect what is stated*; whereas the Sense intended to be conveyed is, *It will be the cause of my losing my life*; hence the *Disarrangement*. See Rule 322,1.

19. the Jesus answered, and said unto them, destroy this temple, and in three days, I will raise up it.

20. Then the Jews said, forty and six ⁵⁵³it is in years, this temple was in being built, and thou, in three days, will rear up it.

21. But that *man* spoke concerning the temple of his body.

22. Therefore when he was raised from ⁵⁵⁴the dead, his disciples were reminded, that this he uttered, for they received the scripture *on this subject* as the word, which ⁵⁵⁵the Jesus spoke.

23. Now when he was in the Jerusalem, at the Passover, on the feast day, many believed on his name, seeing ⁵⁴⁷his miracles, which he was doing.

24. For he the Jesus was not trusting himself unto them, for the he *i e each individual*, to know ⁵⁵⁶all things concerning him,

553. *This Temple was in being built.* Literally, The Pronoun *This* here, has reference to the same Antecedent as that in verse 19; hence the *Disarrangement*. See Rule 321, such not being the case.

554. See Romans iv. 25.

555. *The word which the Jesus spoke.* Literally, *Containing only what he uttered*; whereas the Sense intended to be conveyed is, *Containing with other matters a correct statement of what he did utter*; hence the *Disarrangement*. See Rule 321.

556. *All things.* Griesbach considers this probable, and it appears to me to be necessary.

25. even because he was not esteeming necessary,
⁵⁵⁷
 in order that any should have testified concerning the
 man *Jesus*. That he was acquainted with, what was
 in the man.

CHAPTER III.

1. Now there was, a man of the Pharisees, Nicodemus, name was to him, a ruler of the Jews,

2. this *man* came to him by night, and said unto
 him, Rabbi, we have perceived, that from God, thou⁵⁵⁸
 hast come a teacher. For no one these the miracles
 is able to do, which thou doest, unless the God was
 with him,

3. the *Jesus* answered, and said unto him. Verily
 verily I say unto thee, except any one should have
 been born again *i e* received more than he obtains by⁵⁵⁹

557. *He was not esteeming necessary.* Literally, *He thought Man was not required to testify*; whereas the Sense intended to be conveyed is, *He rejected no one for not doing it*; hence the *Disarrangement*. See Rule 321.

558. *From God.* The Literal Sense of this would be, *That Jesus previous to his coming, had been with God, and was sent by God into the world*; whereas the Sense Nicodemus intends to convey is, *That he was a teacher authorised and acknowledged by God*; hence the omission of the Article before the word *God*. See Rule 101.

559. *By water and spirit.* The omission of the Article before the word *Spirit*, determines that the Holy Spirit cannot here be directly referred to. See my Tract on Πνευμα. Man is here described in two positions, 1st. In that which is obtained, as regards man, by means connected with the Material Substance called *Flesh*. 2nd.

natural birth, he is not able to see the kingdom of the God,

4. the Nicodemus says unto him, how is a man able to have been born, old being. He is not able into the womb of his mother a second time to have entered, and to have been born,

5. Jesus answered. Verily verily I say unto thee, except any one should have been born by water
 559
 and spirit *i e* should have by water and spirit received

In that which is obtained, as regards man, by means unconnected with any Material Substance; hence the first is designated *Flesh*, and the second *Spirit*. The last consists in those things, which as regards man, he by *Flesh*, or any Material means, cannot obtain, yet without which, no one can have entered the kingdom of God; such for instance. An assurance in this world, of the pardon of sin—of reconciliation to God—of being His people—His sons, Heirs, even Joint Heirs with Christ.

What is here termed, *The kingdom of God*, is in the present day termed, *The Church of God*, into which Church, we are here taught, no one except he is born by water and spirit is able to have entered, *i e* of which Church no one is authorized to reckon himself. *He cannot enter*, may express this Sense, but it also expresses more, even this, *He can never enter*. Oh the thousands of pangs this Sense has, and the more, if correct, it should have given, but the original excludes this Sense. May we thank God for it. *Is able to have entered the Kingdom of God*, clearly shews, that *the kingdom of God* is a present, and not a future blessing; otherwise it would have been, *He is not able to enter*, and this might be correctly translated, *He cannot enter*; hence here, *The Church of God*, would more truly express the Sense in the present day, than, *The kingdom of God*. To obtain an entrance into this Kingdom or Church, every one must be born by water *i e* be baptized, and that not with baptism of any kind, but with that to which more than natural effects are attached, that is, to which spiritual effects are attached, here termed simply, *spirit*, as baptism is termed, *water*. Some of the spiritual effects of this baptism, are, in the present day; An assurance of our state of alienation to God being done away; that sin can be pardoned; that we can be children of God here, and inheritors of Glory hereafter.

more than he obtains by natural birth, he is not able to have entered into the kingdom of the God,

6. that that has been born of the flesh referred to
⁵⁵⁹
i e that which is proper to the nature of flesh, flesh it
 is *i e* to flesh belongs, but that that has been born of
 the spirit referred to *i e* that which is proper ⁵⁵⁹ to the
⁵⁶⁰
 nature of spirit, spirit it is *i e* to spirit belongs.

7. Thou shouldst not have marvelled, that I said
 unto thee, it is necessary for you to have been born
 again ⁵⁵⁹ *i e* to have received more than ye can obtain by
 natural birth,

8. the wind where it listeth, it blows, and thou
⁵⁶¹
 hearest the sound of it, yet thou hast not perceived.
 ⁵⁶²
⁵⁶³
 How it cometh, or how it goeth. So every one is,
 that is born by the spirit referred to, the effect is per-
 ceived but not the mode of operation,

560. *Stop.* The Sense here is not, *Thou shouldst not have felt surprise*, but, *Thou shouldst not continue to doubt*; hence the *Major Stop.* See Rule 184.

561. *Thou hearest.* The Literal Sense of this would imply, that whenever the Wind blew, the sound of it was heard; such not being the case, is the occasion of the *Disarrangement.* See Rule 321.

562. *Stop.* Literally, *Thou hast not perceived that it cometh by Divine power*; whereas the Sense intended to be conveyed is, *Thou hast not perceived the means by which Divine power effecteth the end*; hence the *Major Stop* here. See Rule 184.

563. *Stop.* Literally, *Every one that is born of the spirit, actively, presents a like mysterious appearance*; whereas the Sense intended to be conveyed is, *The operation of the spirit is equally mysterious*; hence the *Major Stop* here. See Rule 184.

9. Nicodemus answered, and said unto him, how is it possible for these things to have happened *i e* for such effects to have existence.

10. Jesus answered, and said unto him, thou the ⁵⁶⁴ *i e* a master of the ^{322,2} Israel referred to art, and these ^{.....} things *i e* the existence of such effects thou understandest not.

11. Verily verily I say unto thee, that which *i e* ⁵⁶⁵ effects such as we have known to exist, we speak of, and which *i e* ⁵⁶⁵ effects such as we have seen in existence, ⁵⁶⁶ we testify, yet ye receive not our testimony, ^{.....}

12. if the earthly effects I told you concerning spiritual matters, even ye do not believe, how if I should have told you the heavenly, shall ye believe,

13. for no one hath ascended unto the heaven so as for man to have any knowledge of such things,

564. *The master of the Israel.* I conceive, that Literally, *A master of Israel*, means, *One that efficiently discharges the duty of a master*, and that, *The master of Israel*, means, *One that holds the office in Israel designated Master*. In like manner, *The Prophet*, c. i. 21 and 25.

565. *Effects such as &c.* The expression in these sentences of the First Person Plural, shews that the Sense intended to be conveyed is, of the character expressed in the Paraphrase. I say *we i e* you and I have known such things as we are speaking about, and *we, i e* you and I have seen such things as we are testifying.

566. *Yet ye receive not &c.* The Literal Sense of this would imply, *Disbelief of the person delivering the evidence*; whereas the Sense intended to be conveyed is, *Disbelief of the fact attested*; hence the *Disarrangement*. See Rule 321.

that believeth on him.⁵⁷⁰ He should not perish, but have life eternal.

17. For the God sent not his son, into the world, in order that he should condemn the world, but in order that the world should have been saved by means of him,

18. he that believeth on him, he is not condemned.⁵⁷² But he believes not. Even now he has been condemned, because he has not believed on the name of the only begotten son of the God.

19. And this the condemnation is, that the light^{322,2} *requisite for belief*⁵⁷³ has come into the world, but the men loved more the darkness *they were in*, than the light.⁵⁷⁴ Because evil their deeds were.

20. And every one that doeth evil, the light hates,⁵⁷⁵

whereas the Sense intended to be conveyed is, *He permitted him to visit man for a time*; hence the *Disarrangement*. See Rule 321.

572. *Stop*. Literally, *Actual permanent condemnation*; whereas the Sense intended to be conveyed is, *A condemnation continuing as long as the disbelief*; hence the *Major Stop* here. See Rule 184.

573. *That the light has come*. Literally, *That which has made men light*; whereas the Sense intended to be conveyed is, *That which is able to make them light*; hence the *Disarrangement*. See Rule 322,1.

574. *Their deeds*. Literally, *The deeds performed by them collectively*; whereas the Sense intended to be conveyed is, *The deeds of each of them separately*; hence the *Disarrangement*. See Rule 321.

Were. Literally implies, *That there was no exception*; whereas the Sense intended to be conveyed is, *Generally speaking they were so*; hence the *Peculiar Government*. See Rule 382.

575. *Doeth evil*. Literally, *Doeth anything that is evil*; whereas

and comes not to the light, in order that his deeds should not have been reproved.

21. But he that doeth the truth *i e what he believes to be truth*, comes to the light, in order that ⁵⁷⁶his deeds should have been manifested, that in God, ⁵⁷⁷they are, ^{.....}having been done,

22. after these things, the Jesus came, and his disciples, into the Judea land, and there he tarried with them, and was baptizing.

23. And John was also baptising in Enon, near to the Salim *referred to*, for much water there was there, and they were coming and being baptized.

24. For not yet the John was, having been cast into the prison *that soon after he occupied*.

25. Then a question arose between the disciples of John, with *some* Jews, concerning purifying.

26. and they came unto the John, and said unto him, Rabbi, he who was with thee, beyond the Jor-

the Sense intended to be conveyed is, *Who doeth habitually what is evil*; hence the *Disarrangement*. See Rule 321.

576. *His deeds*. Literally, *The manner in which he has done the things*; whereas the Sense intended to be conveyed, relates only to, *The nature of the things that are done*; hence the *Disarrangement*. See Rule 321.

577. *They are*. *As a whole, not without any exception*; hence the *Irregular Government* here. See Rule 382.

dan, to whom thou hast borne witness, behold, this
⁵⁷⁸
man baptizes, and all *men* come unto him,

27. John answered and said, a man is not able to
 receive any thing *for the instruction of man*, but what,
 having been given unto him, from the heaven *it is*,

28. yourselves ye bear witness to me, that I said,
⁵⁷⁹
^{322,2}
 I the Christ am not, but that having been sent, I am

 before that *man*,

29. he that hath the *i e her that is a* bride, a
⁵⁸⁰ ⁵⁸¹
 bridegroom is. But the friend of the bridegroom
⁵²³
 that had stood by, even hearing him with joy, he
 rejoiceth on account of the voice of the bridegroom.
⁵⁸¹
 And this *which is* the joy that is mine has been ful-
 filled,

30. it behoveth that *man* to increase. And me to

 be decreased,

578. *And all men came unto him.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *There are many that do so*; hence the *Disarrangement*. See Rule 322,1.

579. *Bear witness to me.* This Literally means, *They actually did what is stated*; whereas the Sense intended to be conveyed is, *They were able to do so*; hence the *Disarrangement*. See Rule 321.

580. *A bridegroom is.* Literally, *Not under all circumstances*; whereas the Sense intended to be conveyed is, *A bridegroom should be*; hence the *Disarrangement*. See Rule 322,1.

581. *Stop.* The *Major Stop* is here employed, to shew, that what succeeds it, is in no way dependant on, or itself modifies, the Sense of that which precedes it. See Rule 183,1.

582. *It behoveth that man to increase,* *Not absolutely*, which is

583
 31. he that cometh from above, above all, he is,

 he that is of the earth, of the earth, he is, and of the
 earth, he speaks, he that cometh from the heaven,

 above all, he is,

32. and what he hath seen and heard, this he
 584
 testifieth, but no one receiveth his testimony,
 585

33. he that received his testimony, he affixed his
 586
 mark, that *in his estimation* the God true is.
 587

34. *I say God.* For whom the God sent, the

 words of the God he speaks. *So I say true,* For not
 by measure *in respect of truth, varying in relation to*
its object, the God that is a spirit gives,

the Literal Sense, *But apparently,* that is, *In the estimation of man;*
 hence the *Disarrangement.* See Rule 321.

583. *He that cometh from above.* See Rule 46. Literally, *This*
embraces all the angels that have come from God to man; whereas
 the Sense is intended to be restricted to *Christ;* hence the *Dis-*
arrangement. See Rule 321.

584. *No one receiveth.* The *Disarrangement* here is intended to
 shew, that this is not intended to be understood Literally; absolutely,
No one, but comparatively, *No one;* hence the *Disarrangement.*
 See Rule 321.

585. *His testimony.* This Literally means, *His witness or*
attestation to a fact; whereas what is referred to is, *The fact or*
matter testified; hence the *Disarrangement.* See Rule 321.

586. *The God true is.* Literally, *This he actually does;* whereas
 the Sense intended to be conveyed is, *This is the effect of what he*
does; hence the *Disarrangement.* See Rule 322, 1.

587. *Whom the God sent.* Literally, *All men are sent by God*
to discharge their respective duties; whereas the Sense intended to
 be conveyed is, *Whom God has sent on a special mission;* hence the
Disarrangement. See Rule 321.

35. the ⁵⁸⁸Father loveth the son, and ⁵⁸⁹all things hath

 given into his hand,

36. he that believeth on the son, he hath life
 eternal. But he that believeth not the son, he
 shall not *in this life* see life *eternal*, for the wrath of
⁵⁹¹the God abideth on him *here*.

CHAPTER IV.

1. Now when the Lord knew, that the Pharisees
 heard, that ⁵⁹²Jesus makes and baptizes more disciples,

 than John,

2. though Jesus himself was not baptizing, but
 his disciples,

3. he left the Judea *referred to*, and departed
 again into the Galilee *referred to*.

4. Now it was necessary for him to go through
 the Samaria *referred to*.

588. *The father loveth the son.* Literally, *The father loveth all men*; whereas the Sense intended to be conveyed is, *The father loveth the son in respect of that which the son doeth*; hence the *Disarrangement*. See Rule 322,1.

589. *And all things hath given into his hand.* Literally, *Without any exception*; whereas the Sense intended to be conveyed, *Is restricted to that to which the context has reference*; hence the *Disarrangement*. See Rule 322,1.

591. *For the wrath of the God abideth on him.* Literally, *For ever*; whereas the Sense intended to be conveyed is, *So long as he disbelieves*; hence the *Disarrangement*. See Rule 322,1.

592. *That Jesus makes &c.* This Literally means, *That Jesus personally did what is stated*; whereas the Sense intended is, *That*

5. Then he cometh to a city of the Samaria *referred to*, being called Sychar, near to the parcel of ground, which ⁵⁹³ Jacob gave to Joseph his son.

6. And a well of the Jacob *referred to* was there. Now the Jesus having been wearied with the journey, was sitting on this account on the well, hour it was about six,

7. a woman comes from the Samaria *referred to* to ⁵⁹⁴ have drawn water, the Jesus says unto her, give me to have drunk. ⁵⁹⁴

8. Now ⁵⁹⁵ his disciples had gone into the city, in order that ⁵⁹⁶ they should have bought food.

9. Then the woman that is a Samaritan says unto

more embraced his doctrine; hence the Disarrangement. See Rule 321.

593. *Which Jacob gave.* Literally, *Personally did what is stated*; whereas the Sense intended to be conveyed is, *Probably, left him to possess after his death*; hence the *Disarrangement*. See Rule 321.

594. *To have drawn.* I imagine in Greek, *To draw*, means, *a performing of the act of drawing*, but this was not the woman's object in coming, her object in coming, being to complete the act; hence *To have drawn the water*, and hence the occasion of the *Form of Expression* here.

595. *Now his disciples had gone into the city.* Literally, *All were on that account absent*; whereas the Sense intended to be conveyed is, *That all his disciples had left him principally for the object specified*; hence the *Disarrangement*. See Rule 322, 1.

596. *Should have bought.* Literally, *Should be purchasers*; whereas the Sense intended to be conveyed is, *Should obtain food*; hence the *Disarrangement*. See Rule 321.

him, how *is it that* thou a Jew being, of me, ⁵⁹⁷askest
 to have drunk, being a woman of Samaria. For

 Jews have no dealings with Samaritans,

10. Jesus answered, and said unto her, if ye had known the gift of the God, and who it is, that sayest to thee, give me to have drunk, thou wouldest have asked him, that he gave if possible to thee water living,

11. the woman says unto him, sir, not even a pitcher thou hast, ⁵⁹⁸and the well is deep. ⁵⁹⁹Then

 whence hast thou the water that is living *i e the*
⁴⁹⁷*living water.*

12. Thou greater art not than our father Jacob, who gave us the well, even he, of it, drank, and his sons, and his cattle,

13. Jesus answered, and said unto her, every one that drinks of this water, shall thirst again.

597. *Askest to have drunk.* Literally, *Askest permission to do it*; whereas the Sense intended to be conveyed is, *Askest the means of effecting it*; hence the *Disarrangement*. See Rule 321.

598. *And the well is deep.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *Beyond the reach of thine arms*; hence the *Disarrangement*. See Rule 322,1.

599. *Stop.* Literally, *The woman made her demand on Jesus, solely, because he had no pitcher, and the well was deep*; whereas the Sense intended to be conveyed is, *She mentioned these things, but as one part of that which perplexed her*; hence the *Major Stop* here. See Rule 183,1.

14. But whosoever should have drunk of the water, which I will give him, he should not have thirsted unto the ever, for the water which I will give him, it shall become in him, a well of water springing up unto life eternal,

15. the woman says unto him, sir, give to me this⁶⁰¹ the water, in order that I do not thirst, neither should come hither to draw,

16. the Jesus says unto her, go, call thy husband, and come hither,

17. the woman answered and said, I have not a husband, the Jesus says unto her.⁶⁰² Rightly thou⁶⁰³ said, that I have not a husband.

18. For thou hast had five husbands, and now⁶⁰³ whom thou hast, thy husband is not, this thing true thou hast said,

19. the woman says unto him, sir, I perceive,^{322,2} that a prophet thou art,

601. *This water.* Literally, *This identical water*; whereas the Sense intended to be conveyed is, *Water of this description*; See Rule 227.

602. *Stop.* Had what succeeds been spoken without limitation, I conceive the *Major Stop* would not have been expressed. See Rule 184.

603. *I have not.* The occasion of the *Disarrangement* here is better imagined privately, than expressed publicly. See Rule 321.

20. our fathers, in this mountain, worshipped, but
 ye say, that in Jerusalem, the place is, where it is
⁶⁰⁴ necessary to worship,

21. the Jesus says unto her, woman, believe me,
 that an hour cometh, when neither in this mountain,
 neither in Jerusalem, ye shall worship the father,

22. ye worship, what ye have not known, we wor-
 ship, what we have known, for the salvation of the
 Jews *that is promised* exists,

23. but an hour cometh, and now is, when the
 true worshippers, they shall worship the father, in
 spirit and truth. For verily the father ⁶⁰⁵ searches such
 like *persons*, those that worship him,

24. a spirit the God ⁶⁰⁶ is, and it is necessary for
⁶⁰⁷ those that worship him, in spirit and truth to
 worship,

604. *Were it is necessary &c.* Literally, *To worship at all times*; whereas the Sense intended to be conveyed is, *To worship at the appointed stated times*; hence the *Disarrangement*. See Rule 321.

605. *Searches such like persons.* Literally, *The true worshippers*; whereas the Sense intended to be conveyed is, *Those that worship him*; hence the *Disarrangement*. See Rule 321.

606. *Spirit the God.* Let it be particularly noted, that the Verb, *Is*, is not expressed, the omission appears to me to be equivalent to saying, *I do not state what God actually is, but in relation to the subject now being considered, He will act with man, in a manner that a spirit acts.*

607. *It is necessary.* According to the Literal Sense, *God may*

25. the woman says unto him, I have knowledge, that Messias, he that is called Christ cometh, when he should have come, that *man* will tell us all things,

26. the Jesus says unto her, I am *that man*, I that speak to thee,

27. and on this, his disciples came, and were wondering, that with a woman, he was talking, not one however said, what seekest thou, or why talkest thou with her.

28. Then the woman left her water pot, and went into the city, and says to the men.⁶⁰⁸

29. Come, behold a man, who told me, all things whatsoever I did, whether this man ^{322,2} the Christ is,
.....

30. they went out of the city, and were coming unto him,

31. in the meanwhile, the disciples were praying him, saying, master, eat.

32. But the ⁴⁹⁴Jesus said unto them, ⁵²⁶I have food,
.....
to have eaten, which ye have not known of.

not be worshipped, unless in spirit and truth, which is not true; the Sense intended to be conveyed is, That to worship God acceptably, man must worship him in spirit and in truth; hence the Disarrangement. See Rule 321.

608. Stop. See Matthew i. 22.

33. Then the disciples said unto one another.⁴⁹⁷ No one brought him to have eaten,

34. the Jesus says unto them, my meat it is, in order that I should do the will of him that sent me, and should have finished⁶⁰⁹ his work,
.....

35. no i e not finish ye say, for yet four months it is, and the harvest comes.⁶¹⁰ Behold I say unto you, lift up your eyes, and look on the fields, for white they are to harvest now,

36. he that reapeth, he receiveth⁶¹¹ wages, even gathereth fruit, unto life eternal, in order that even he that soweth.⁶¹² Equally should rejoice, with him that reapeth.

37. For in this matter, the saying the truth is,^{322,2}
..... that often in one result, one it is, that soweth, and another, that reapeth,

609. *His work.* Literally, *The work that he does*; whereas the Sense intended to be conveyed is, *The work that he appoints to be done*; hence the *Disarrangement*. See Rule 321.

610. *The harvest comes.* Literally, *Actively arrives*; whereas the Sense intended to be conveyed, *Is passively realized*; hence the *Disarrangement*. See Rule 322,1.

611. *He receiveth wages.* The Sense intended to be conveyed being Metaphorical, the real Sense being, *His service is accepted by God*, is the occasion of the *Disarrangement*. See Rule 321.

612. *Stop.* Literally, *Should equally realize joy*; whereas the Sense intended to be conveyed is, *Should have an equal opportunity of rejoicing*; hence the *Major Stop* here. See Rule 184.

38. I sent you to reap, what ye have not laboured at, others have laboured, and ye, into their labour, have entered.

39. And of that city, many believed on him of the Samaritans, on account of the saying of the woman, witnessing, that he told me, all things whatsoever I did.

40. Then when the Samaritans came to him, they were beseeching him to have tarried with them, and he abode there two days,

41. and many more believed on account of his word.

42. And they said ⁴⁹⁶ to the woman, now not longer
.....
on account of the saying *thou uttered*, we believe. For ourselves we have heard, and known, that this *man* is verily, the Saviour of the world, the Christ.

43. Now after the two days, he departed thence, and went into the Galilee *referred to*.

44. For he Jesus testified, that a prophet, in the country to which he belongs, ⁶¹³ hath not honor.
.....

613. *Hath not honor*. According to the Literal Sense, *Hath no honor*; whereas the Sense here intended is, *Hath not the measure of honor due*; hence the *Disarrangement*. See Rule 321.

45. And when he came into the Galilee *referred to*, the Galileans received him, all things having been seeing, which he did at Jerusalem, at the feast. For even they went unto the feast.

46. Then he came again into the Cana of the Galilee *referred to*.⁶¹³ Where he made the water wine, and there was, a certain nobleman of whom the son was sick at Capernaum.

47. this *man* having heard, that ⁶¹⁴Jesus comes out of the Judea *referred to*, into the Galilee *referred to*, he went unto him, and was beseeching him, in order that he should have come down, and healed ⁶¹⁵his son *that required healing*. For he was about to die.

48. Then the Jesus said unto him, except signs and wonders ye should have seen, ye would not have believed,

49. the nobleman says unto him, Sir, come down before that *event* to have died my child *happens*,

613,1. *Stop*. The sense here is not, *The Galilee where he made &c.*; hence the *Major Stop*. See Rule 183,1.

614. *That Jesus comes out of the Judea*. Literally, *What is stated*; whereas the Sense intended to be conveyed is, *He heard that Jesus was in that neighbourhood*; hence the *Disarrangement*. See Rule 322,1.

615. *His son*. The occasion of the *Disarrangement* here, is to shew, *That the nobleman had more than one son*; hence the *Disarrangement*. See Rule 321.

50. the Jesus says unto him, go thy way, thy son
⁶¹⁶ lives, and the man believed the word, which the Jesus
⁴⁹⁶ said unto him, and was going his way.

51. And as he was going his way, his servants met
⁶¹⁷ him, and announced, saying, assuredly thy boy lives.
⁶¹⁶

52. Then he enquired of them the hour, in which,
 better he became, and they said unto him, that
 yesterday's hour seven, the fever left him.

53. So the father knew, that in that the hour *it*
⁶¹⁶ was, in which, the Jesus said unto him, verily thy son
 lives, and he believed, he and all his house,

54. this again, a second miracle, the Jesus did,
 having come out of the Judea *referred to*, into the
 Galilee *referred to*.

CHAPTER V.

1. after these things, a feast of the Jews was, and
 the Jesus went up to Jerusalem.

2. Now there is at the Jerusalem *referred to*, on
 account of the sheep, a pool that is called in the
 Hebrew tongue Bethesda, having five porches,

616. *Thy son lives.* Literally, *It may be in heaven*; whereas the
 Sense intended to be conveyed, *Is restricted to live in this world*;
 hence the *Disarrangement*. See Rule 322,1.

617. *His servants met him.* Literally, *All of them did so*;
 whereas the Sense intended to be conveyed is, *Some of them did so*;
 hence the *Disarrangement*. See Rule 322,1.

3. in these, a great multitude of impotent folk⁶¹⁸
 was laying, blind, halt, withered, waiting the moving
 of the water.

4. For an angel, at a certain season, was descend-
 ing into the pool, and troubling the water. Then the
 first having gone in after the troubling of the water,
 whole⁶¹⁹ was becoming, whatever he was suffering in
 disease.

5. And a certain man was there, thirty and eight
 years being in the sickness,

6. the Jesus having seen this man lying, and⁶²⁰
 known, that he has now a long time to live, he says
 unto him, desireth thou whole to have become,⁶²¹

7. the sick man answered him, Sir, I have not a⁶²²
 man, in order that when the water should have been

618. *Moving the water, waiting, Literally, not For the water to move, but, For the benefit arising from that particular moving of it; hence the Disarrangement. See Rule 321.*

619. *Whole was becoming. Literally, Free from every disease; whereas the Sense intended to be conveyed is, Cured of the disease then afflicting him; hence the Disarrangement. See Rule 322, 1.*

620. *The Jesus having seen. Literally, Seen; whereas the Sense intended to be conveyed is, Being aware of his lying there; hence the Disarrangement. See Rule 321.*

621. *That he was now a long time. Literally, That he has possession of it; whereas the Sense intended to be conveyed is, That God has so appointed it; hence the Disarrangement. See Rule 321.*

622. *I have not a man. Literally, I do not possess a man; whereas the Sense intended to be conveyed is, No man assists me; hence the Disarrangement. See Rule 321.*

troubled, he should have put me, into the pool. And
on account of which ⁶²³ come I *even to this, that* another,
before me, steps down,

8. the Jesus says unto him, rise, take up thy bed,
and walk,

9. and immediately whole the man became, and
took up his bed, and was walking. But it was a
Sabbath, on that the day *referred to*.

10. Therefore the Jews said unto him that had
been cured, a Sabbath it is, it is not lawful for thee
to have carried the bed *as thou hast done*,

11. he answered them, he that made me whole,
that *man* ⁶²⁴ said to me, take up thy bed, and walk.

12. Then they asked him, who is the man, that
said unto thee, take up thy bed, and walk. ²¹⁰

13. But he that was healed, he had not knowledge,
who it is. For the Jesus ⁶²⁵ escaped *observation* by a
multitude being in the place,

623. *Come I.* Literally, This would imply *An absolute motion of the man toward the end stated*; whereas the Sense intended to be conveyed is, *That a certain position was brought or forced upon him*; hence the *Disarrangement*. See Rule 321.

624. *Said to me.* Literally, *To me alone*; whereas the Sense intended to be conveyed is, *Commanded in relation to me*; hence the *Disarrangement*. See Rule 321.

625. *The Jesus escaped.* Literally, *Actively pursued the end specified*; whereas the Sense intended to be conveyed is; *He was*

14. after these things, the Jesus findeth him, in the temple, and said unto him, behold, whole thou hast become. ⁶²⁶ No more sin, in order that no worse thing should have befallen thee, ⁶²⁷
.....

15. the man departed, and told the Jews, that Jesus it is, that made him whole,

16. and on account of this, the Jews were persecuting the Jesus, because these things he was doing on a Sabbath.

17. But the Jesus answered them, ⁴⁹⁶ my father, even until now, worketh, although I do *the* work.

18. Therefore on account of this. ⁶²⁸ More the Jews were seeking him to have killed, because not only he was breaking the sabbath, but also ⁶²⁹ called father his
.....

unintentionally hid by a multitude being in the place; hence the Disarrangement. See Rule 322,1.

626. *Stop.* Literally, *This would be a command to be perfect;* whereas the Sense intended to be conveyed is, *Not to do the things that entail temporal punishment;* hence the *Major Stop* here. See Rule 184.

627. *Should have befallen thee.* The Literal Sense would confine this to some *Personal malady;* whereas the Sense intended to be conveyed has relation, *To sufferings in some cases caused by the afflictions of others;* hence the *Disarrangement.* See Rule 321.

628. *Stop.* Literally, *The Jews were more actively seeking to kill him;* whereas the Sense intended to be conveyed is, *They were more desiring to effect that end;* hence the *Major Stop.* See Rule 184.

629. *Called father his own.* Literally, *All men are entitled to do this in a certain sense;* whereas the Sense intended to be conveyed

own the God, making like ⁶³⁰ *ie to the level of himself*

 the God.

19. Then the Jesus answered, and said unto them,
why are ye displeased at what I have said. Verily
 verily I say unto you, the son is not able to do of
 himself any thing, but what he would see the father
⁶³¹ doing *did the son not do it.* For whatever that
Being would effect, these things indeed the son in
 such manner doth effect.

20. For the Father loveth ⁶³² the son, and all things
⁶³³.....
 he sheweth *to man* by him, which he himself doeth
for man, and greater than these *things that hath been*
⁶³³ *done* he will shew by him, *even* works, in order that
 ye should marvel.

is, *He claimed him to be his father in a special manner*; hence the
Disarrangement. See Rule 321.

630. *Making like the God.* Literally, *Effecting what is stated*;
 whereas the Sense is intended to be conveyed is, *So representing it*
to be; hence the *Disarrangement.* See Rule 321. The argument
 here according to the Received Translation is Singular. In verse 18
 we are taught equality, and in the following verses, we are taught of
 various powers given by one that is equal, to him that is his equal.

631. *Doing.* Observe, it is not here, *Do*, but, *Doing*; hence the
 Paraphrase.

632. *For the father loveth the son.* Literally, *This does not*
directly prove the proposition, the proof is derived from the conse-
quences that result from the love; hence the *Disarrangement.* See
 Rule 322,1.

633. *By him.* I do not understand the Received Translation,
And sheweth him all things that himself doeth, and he will shew him
greater works than these.

21. For as the Father raiseth the dead, and quickens. So also the Son, whom he wills, he quickens.

22. *I say whom he wills.* For not even the father judges any one that he quickens deserving condemnation, since he hath given every power of judgment to the son,

23. in order that all men should honor the son's judgment. As they should honor the father's, he that does not honor the son's, he does not honor the father's that sent him.

634. *For as the father raiseth the dead.* Literally, *By the same inherent power*; whereas the Sense intended to be conveyed is restricted *To the same apparent manner*; hence the *Disarrangement*. See Rule 322,1.

634,1. *Stop.* So also the son, doth not mean, *By the same inherent power*; hence the *Major Stop*. See Rule 184.

635. *For not even the Father judges any one.* Literally, *The father exercises no power of judgment*; whereas the Sense intended to be conveyed, *Is restricted to the condemnation of any one, whom the Son quickens*; hence the *Disarrangement*. See Rule 322,1.

636. *He hath given all judgment to the Son.* Literally, *All as regards quantity*; whereas the Sense intended to be conveyed is, *All as regards quality*, that is, *Every power connected with it*; hence the *Disarrangement*. See Rule 321.

637. *In order that all men should honor the Son's judgment.* Literally, *That universal honor should be paid to him*; whereas the Sense intended to be conveyed is, *That all connected with the judgment should regard it just*; hence the *Disarrangement*. See Rule 322,1.

638. *Stop.* Literally, *with an equal reverence &c.*; whereas the Sense intended to be conveyed is, *As equally just*; hence the *Major Stop* here. See Rule 184.

When God is pleased to give an Imperative, Direct, Unqualified command, such as, *Thou shalt not take the Name of the Lord thy God*

24. Verily verily I say unto you, that he that
 639
 heareth my declaration, and believeth him that sent

 me, he hath life everlasting, and unto condemnation,
 he comes not, but hath passed from the death *in-
 curred by man*, into the life *that is eternal*.

25. Verily verily I say unto you, that an hour

in vain, man's only duty is, to yield obedience to it; but when Almighty God is pleased to give a command to man, with restrictions and limitations, then, in many cases, an exact obedience to the command, without attention to the limitation, restriction &c. would result in the violation of Almighty God's intention, in the appointment of the command; and in the Passage we are considering, shall we without doubt err, if we regard what is stated, as a command to yield honor of every description to the Son, even as we should to the Father; to ascribe to the Son the honor of creating the power that judges, equally as we ascribe that honor to the Father; since how oft does the son himself say. *I am not able to do of myself any thing*. The command is, *Because God hath given all judgment to the Son, men should honor the Son as they should honor the Father*. The reason why man is so to act, being assigned; man is only required by Almighty God, to place in the command, those points that the reason assigned, justly embraces; hence because God has given all judgment to the Son, it would not be just to state, that the honor of creating the power of judgment, should be assigned to the Son, equally as to the Father, and indeed I think it will be very difficult to shew, that man can justly be regarded as commanded more, in being taught, *That God has given all judgment to the Son, in order that all men should honor the Son, as they should honor the Father*, than that they should receive with an equal reverence and obedience, the commands of the Son, as they should the commands of the Father; hence the Paraphrase. Almighty God might have left out the words, *In order that*, but, He has not. Almighty God might have written, *For not even the Father, he judges no one, but all judgment is the Son's*. *Verily verily all men should honor the Son, even as they should honor the Father*, but, He has not. Who charges God foolishly. *He that created man's mind, hath he not understanding?*

639. *He that heareth*. Not Literally, but that receiveth; hence the *Disarrangement*. See Rule 321.

comes, yea now is, that the dead shall hear the voice
 of the son of the God, for they that heard God's de-
 clarations, shall live.

26. *I say, shall live.* For as the Father hath life
 to dispense, in himself. So he gave also to the son
 life to have to dispense, in himself,

27. and he gave authority to him also judgment
 to execute, as a son of man it is to be executed.

28. Marvel not at this, for an hour comes, in
 which, all that are in the graves shall hear his voice,

29. and come forth, they that did the good *their*
light pointed out, unto a resurrection of life. But

640. *That the dead shall hear.* Literally, *All that are dead*; whereas the Sense intended to be conveyed is, *Some that are dead*; hence the *Disarrangement*. See Rule 321.

641. *For as the father hath life.* Literally, *By the same intrinsic power*; whereas the Sense intended to be conveyed is, *In the same apparent manner*; hence the *Disarrangement*. See Rule 322,1.

642. *Gave authority.* Literally, This would imply, *That Jesus not only had authority from God to prescribe what is right and wrong, but also to enforce obedience to the same*; this last he did not exercise; hence the *Disarrangement*. See Rule 321.

642,1. *Stop.* *Marvel not at this*, does not mean, *Feel no surprise at it, but, Do not so regard it as to question the fact to which it relates*; hence the *Major Stop*. See Rule 184.

643. *That did the good. That did the evil.* Literally, *Did only the good or evil referred to*; whereas the Sense intended to be conveyed is, *They that habitually live in accordance to either course*; hence the *Disarrangement*. See Rule 321.

The Article being expressed both before the words *good* and *evil*, mark restriction, See Rule 341, which I consider the context points out to be that expressed in the Paraphrase.

they ⁶⁴³that did the evil *their light forbad*, unto a resurrection of condemnation,

30. I am not able to do of myself ^{644,1}anything. As I hear, I judge, and the judgment that I ²²⁵deliver, just it is, that I seek not the will that I ²²⁵may have, but the will of him that sent me,

31. if I bear witness concerning *seeking the will of* myself, my witness ^{322,2}true is not,

32. another's *will* it is *I seek*, that beareth witness concerning me, and I have known, that true the ^{322,2}witness is, which it witnesseth concerning me,

33. ye have sent unto John, and he has borne witness to the truth *of what I say*.

34. But I, not from man, ⁶⁴⁶receive the witness *that*

644. *I am not able*. Literally, *It is impossible for me to do so*; whereas the Sense intended to be conveyed is, *In rightly discharging my duty I am not able to do it*; hence the *Disarrangement*. See Rule 321.

644,1. *Stop*. *As I hear*, does not mean, *In the exact words*, but, *In a corresponding import*; hence the *Major Stop*. See Rule 184.

645. *If I bear witness &c*. To explain the Received Translation, is, at all events, difficult. If our Saviour was not bearing witness concerning himself, concerning whom was he bearing witness? and why was his witness not true, because it had relation to himself? In support of my Paraphrase, let it be noted, that this verse is preceded and succeeded by *Minor Stops*, thus marking its connection with the preceding and succeeding verses.

646. *But I, not from man, receive*. The Received Translation, *But I receive not testimony from man*, does not well accord with Verse

proves the truth of what I say, but these things I say,
in order that ye should have been saved,

35. that *man* the ^{322,2}light that is burned yet shines
was. And ye thought fit to have rejoiced for a
season, in his light.

36. But I have the witness *that proves the truth of*
what I say, greater than the John's. For the works
which the father gave to me, ⁶⁴⁷in order that I should
have finished them, they, the works which I do,
⁶⁴⁸bears witness concerning me, that the father has
⁶⁴⁹sent me,

37. and he that sent me, father himself has borne
witness concerning me, ye have neither heard *i e*
.....

36, *I have greater witness than that of John.* The occasion of this error, being *inattention* to the expression of the Article before the word Translated, *Witness*, in Verse 34, which is the justification for my Paraphrase; in accordance to which, what is here asserted, is in harmony with what is stated in Verse 36. Literally, *But not from man I receive witness*, means, *Man does not attest that which witnesses to me*; whereas the Sense intended to be conveyed is, *That which witnesseth to me, is not dependent on the attestation of man*; hence the *Disarrangement*. See Rule 321.

647. *Which the Father gave to me.* Literally, *An absolute gift*; whereas the Sense intended to be conveyed is, *Empowered me to do*; hence the *Disarrangement*. See Rule 321.

648. *Bears witness.* Literally, *Every work does so*; whereas the Sense intended to be conveyed is, *As a whole they do so*; hence the *Peculiar Government*. See Rule 382.

649. *Has sent me.* The works do not Literally prove that he was sent, but they do prove, that he had the Almighty's approbation and sanction; hence the *Disarrangement*. See Rule 321.

⁶⁵⁰
regarded his voice *i e* *declarations* at any time, nor
⁶⁵⁰.....
 have beheld *with attention* his external appearance

i e *visible demonstration by miracles*,

⁶⁵⁰
 38. and ye have not his word abiding in you, for

 whom he sent, that *man* it is in this *claim*, ye do not
 believe,

39. search the scriptures, for ye think by them
 life eternal to have, and those are, they that bear
 witness concerning me,

40. yet ye do not desire to have come unto me,
⁶⁵¹
 in order that ye should have life,

650. *Ye have neither heard, nor beheld, and have not the Word*
&c. To support the Received Translation of these passages, it is
 necessary to assign a cause for each of the three *Disarrangements*, as
 well as for the Omission of the Article before the words, Voice and
External appearance, not forgetting that the Article is expressed
 before, *The word of him*, all of which circumstances are necessary, for
 the due conveyance of the Sense expressed in my Paraphrase. The
 Article should be omitted before the word *Voice*, to shew that the
 immediate speaking of the Almighty is not here referred to, and the
 passage should be *Disarranged*, to shew that the reference is not to
 Literal hearing, but to attentive and receptive hearing; hence the
Disarrangement. See Rule 321. For the same reason as above, the
 Article should be omitted before, *External appearance*, and the *Ar-*
rangement should be *Irregular*; hence the *Disarrangement*. See
 Rule 321. But in the third clause, *The word of him*, having relation
 to the actual word or command of God, the Article should not be,
 and is not, *Omitted*, but the *Arrangement* should be *Irregular*, as
 otherwise the Literal Sense would be shewn to be intended to be con-
 veyed, which is, that they did not possess the word of God abiding
 with them; whereas the Sense intended is, *That though possessing it,*
their rejection of it, deprived them of the advantages of it; hence the
Disarrangement. See Rule 321.

651. *Ye should have life.* Literally, *Temporal life*; whereas the

41. *I say ye should have, for I* ⁶⁵² *receive not glory*
 from man's *acceptance or rejection of me,*

42. ⁶⁵³ *verily I have known you, that ye have not the*
 love of the God, among yourselves,

43. I have come in the name of my father, and ye
 receive not me, if another should come in the name
 that is his own, ⁶⁵⁴ *ye will receive that man,*

44. ⁶⁵⁵ *how are ye able to have believed, receiving*
⁶⁵⁶ *glory from one another, though ye seek not the glory*
⁶⁵⁷ *that is from the only God.* ⁶⁵⁸

Sense intended to be conveyed is, *Eternal life*; hence the *Disarrangement*. See Rule 321.

652. *I receive not*. The Literal Sense here is, *I reject glory from man*; the Sense intended to be conveyed, is that expressed in the Paraphrase; hence the *Disarrangement*. See Rule 321.

653. *Ye have not the love of God*. Literally, *God does not exhibit love for you*; whereas the Sense intended to be conveyed is, *Ye do not possess a love for God*; hence the *Disarrangement*. See Rule 321.

654. *Ye will receive that man*. Literally, *Personally*; whereas the Sense intended to be conveyed, *Has relation to the instruction he conveys*; hence the *Disarrangement*. See Rule 321.

655. *Are ye able*. Literally, *It is absolutely impossible for you*; whereas the Sense intended to be conveyed is, *It is not possible to do so, while ye continue acting as is described*; hence the *Disarrangement*. See Rule 321.

656. *Receiving glory*. Literally, *Receiving in any manner*; and so in some cases not blameably, whereas the Sense here intended, is to be confined to, *Receiving it as of a superior description to any other*; hence the *Disarrangement*. See Rule 321.

657. *Ye seek not*. Literally, *Ye in no way seek it*; whereas the Sense intended to be conveyed is, *Ye do not seek it more than any other glory*; hence the *Disarrangement*. See Rule 321. I grieve to read the Translation, *That cometh from God only*.

658. *Stop*. Literally, what follows is *An assertion, ye do not*

45. Do not think, that I will accuse you, to the father, it is, that accuseth you, Moses, in whom, ye have trusted.

46. For if ye were believing Moses, ye would have believed probably me. For concerning me, that *man* wrote.

47. But if ye believe ⁶⁵⁹ not the writings of that *man*,
⁶⁶⁰
 how shall ye believe the declarations I make *that*
²²⁴
they relate to me,

CHAPTER VI.

1. after these things, the Jesus went over the sea of the Galilee of the Tiberias *referred to*,

2. and a great multitude was following him, because they were seeing the miracles, which he was doing on them that were diseased.

3. And the Jesus went up into the mountain in *that place*, and there was sitting with his disciples.

think ; whereas the Sense is intended as an *admonition* ; hence the *Major Stop* here. See Rule 184.

659. *Ye believe not*. Literally, *In no way* ; whereas the Sense intended to be conveyed, is to be restricted to, *A full belief* ; hence the *Disarrangement*. See Rule 321.

The word *That*, is *Disarranged*, in order to shew, that the Literal Sense, *The writings which originated with that man* ; is not intended to be expressed ; but that the Sense intended to be expressed is to this effect, *The writings which that man was inspired to record* ; hence the *Disarrangement*. See Rule 321.

660. *How shall ye believe the declarations*. Literally, *All*

4. And the passover that is a feast of the Jews was near.

5. Then the Jesus having lifted up the eyes and seen, that a ⁶⁶¹great company comes unto him, he says unto the Philip *referred to*, whence shall we buy bread, in order that ⁶⁶²these should have eaten.

6. Now this he said, proving him. For he himself had knowledge, what he was about to do,

7. Philip answered him, bread of two hundred ⁶⁶³pence is not sufficient for them, in order that each of ⁶⁶⁴them a little some *i e quantity* should have taken,

8. one, of his disciples, Andrew, the brother of Simon Peter says unto him,

9. a lad is in this place, which has five barley of them; whereas the Sense intended to be conveyed is, *Those referred to in the Context*; hence the *Disarrangement*. See Rule 321.

661. *That a great company comes unto him.* Literally, *Jesus spoke to Philip, because he saw that a great company was coming*; whereas the Sense intended to be conveyed is, *It was, because he saw that the company that was coming was great*; hence the *Disarrangement*. See Rule 322,1.

662. *That these should have eaten.* Literally, *These in particular*; whereas the Sense intended to be conveyed is, *That such numbers*; hence the *Disarrangement*. See Rule 321.

663. *Bread of two hundred pence.* Not made of pence, which is, the Literal Sense, but worth two hundred pence; hence the *Disarrangement*. See Rule 321.

664. *Is not sufficient.* Literally, *It is not possible to extend the quantity to them*; whereas the Sense intended to be conveyed is, *It would not give each a quantity sufficient to relieve their hunger*; hence the *Disarrangement*. See Rule 321.

loaves, and two small fishes, but these, what is it among so many.

10. But the Jesus said, make the men to have sat down. Now much grass was in the place. Then the men sat down the number nearly five thousand.

11. And the Jesus took the loaves, and having given thanks, he distributed to the disciples. And the disciples distributed to them that sit down. Likewise also of the fishes, much as they were desiring.

12. And when they were filled, he says unto his disciples, gather up that that remained, fragments, in order that not any thing should have destruction.

13. Therefore they gathered together and filled twelve baskets of fragments, of the five loaves of the barley *specified*, which remained to them that had eaten. ⁵²³

14. Then the men having seen, what a ⁶⁶⁵miracle the Jesus did, they said, surely this *man* is truly, the prophet that comes into the world.

15. Then Jesus having perceived, that they were

665. *What a miracle the Jesus did.* Literally, *What sort of miracle he did*; whereas the Sense intended to be conveyed is, *What a wonderful miracle he did*; hence the *Disarrangement*. See Rule 321.

about to take and to force him, in order that they should have made him a king, he departed again into the mountain *in that place see v. 3*, himself alone.

16. And as ⁶⁶⁶evening came, his disciples went down
.....
unto the sea,

17. and having entered into the ship *that brought them v. 1*, they were going over the sea, towards Capernaum, and darkness now had come, yet the Jesus had not come unto them.

18. Now the sea by a great wind blowing was rising.

19. And having been rowing about furlongs twenty five or thirty, they see the Jesus walking on the sea, and near the ship *in which they were*, coming towards it, and they were afraid.

20. But the ⁴⁹⁴Jesus says unto them, I exist *i e have*
^{666,1}life. Be not afraid.

21. Then they were desiring to have received him, into the ship *in which they were*, and immediately

666. *Evening came.* Literally, *Actively approached*; whereas the Sense intended to be conveyed is, *Passively arrived*; hence the *Disarrangement*. See Rule 321.

666,1 *Stop.* *Be not afraid*, does not mean, *Do not fear any thing*, but, *Have no fear in relation to your present anxiety*; hence the *Major Stop*. See Rule 184.

⁶⁶⁷
the ship was at the land, unto which, they were going
.....
the next day,

22. the people that had stood on the other side of the sea, having beheld, that boat none there was not there except one, and that the Jesus went not with his disciples, into the ship, but ⁶⁶⁸alone his disciples
.....
went.

^{669,1}
23. Yet verily ships came from Tiberias, near the place. Where they eat the bread after having given thanks of the Lord.

⁶⁷⁰
24. And when the people saw, that Jesus is not
.....⁶⁷¹.....
there, neither his disciples, they entered into the
.....

667. *The ship was.* Literally, *Of itself actively came*; whereas the Sense intended to be conveyed is, *Passively arrived*; hence the *Disarrangement*. See Rule 321.

668. *But alone his disciples went.* Literally, *That no one but his disciples were in the ship*; whereas the Sense intended to be conveyed is, *That Jesus did not accompany his disciples*; hence the *Disarrangement*. See Rule 321.

669. *Ships came.* According to Griesbach, some M.S.S. read *ἦλθον*, and although he does not prefer this reading, I adopt it, as the *Government* and *Context* appear to me absolutely to require it.

669,1. *Stop.* *Ships came near the place where &c.* does not mean, *They did so some time or other*, but, *They did so after the occurrence referred to*; hence the *Major Stop*. See Rule 184.

670. *And when the people saw that Jesus is not there.* Literally, *No one can see that a person is not there*; whereas the Sense intended to be conveyed is, *Jesus was not seen to be there*; hence the *Disarrangement*. See Rule 322,1.

671. *They entered.* Had the *Arrangement* been *Regular*; the Sense conveyed would have been, *The disciples themselves entered into the ships*; hence the *Disarrangement*. See Rule 321.

ships *that brought them*, and came unto Capernaum, seeking the Jesus,

25. and having found him, on the other side of the sea, they said unto him, Rabbi, when hither hast thou come,

26. the Jesus answered them, and said. Verily verily I say unto you, ye seek me, not because ye saw miracles, but because ye eat of the loaves and were filled,

27. work not for the meat that is perished, but work for the meat that endureth unto life eternal, which *meat* the son of the man *i e him of the human*
⁴⁹³ *race that is the son,* ⁶⁷² shall give you. *I say the*
⁶⁷³ *son.* For the father, the God sealed this *man to this*
end.

28. Then they said unto him, what *work* should we do, in order that we should work the works of the God *that endures unto eternal life,*

672. *Shall give you.* Literally, *You in particular*; whereas the Sense intended to be conveyed is *General, To such as accept me*; hence the *Disarrangement*. See Rule 321.

673. *The God sealed this.* Not, *this life or bread*, otherwise the *Pronoun* would have been expressed in the Feminine Gender. The *Disarrangement*, I conceive, points out the Sense to be *Metaphorical*. See Rule 321.

29. the Jesus answered, and said unto them, this
⁶⁷⁴*work* is the work of the God, in order that ye should
⁶⁷⁵have believed, on whom, that *being* sent.

30. Then they said unto him. Then why doest
⁶⁷⁶thou a miracle, in order that we should have seen
^{675,1}.....
 and believed thee; why dost thou work,

31. our fathers eat the manna in the wilderness.
⁴⁹⁸.....
 As it is, having been written, he gave bread from the
⁶⁷⁹.....
 heaven to them to have eaten.

32. Then the Jesus said unto them. Verily

674. *This work is the work of the God. Man with the powers that God hath given him, cannot effect it, man therefore is compelled to look to God alone, to point out that which he will accept for this end; and this we are here told, is so ordered by God, in order that we should believe on him who he should send.*

675. *That being sent. Literally, On all his messengers; whereas the Sense intended to be conveyed is, On Jesus; hence the Disarrangement. See Rule 321.*

675,1. *Stop. Then why doest thou a miracle, the Sense here is not, Yet why, thou doest a miracle; hence the Major Stop. See Rule 184.*

676. *What miracle doest thou. Literally, What wilt thou effect in order to convince us; whereas the Sense intended to be conveyed is, To what miracle dost thou refer us; hence the Disarrangement. See Rule 321.*

677. *Eat the manna. Literally, Those of whom they were immediately born, did what is stated; whereas it was some of their forefathers that did so; hence the Disarrangement. See Rule 321.*

679. *He gave them bread from the heaven. The Disarrangement here is intended to shew, that this is to be understood Metaphorically. He gave them bread by supernatural means; hence the Disarrangement. See Rule 321.*

verily I say unto you, ⁶⁸⁰Moses has not given unto you
⁶⁸¹the bread, from the heaven *that ensures to man life*
eternal, but my father gives unto you the bread from
the heaven *that ensures to man life eternal* that
is true.

33. For the bread of the God ⁶⁸³*that ensures to man*
life eternal is, he that comes down from the heaven,
and ⁶⁸²*that gives life to the world*.

34. Then they said unto him, Lord evermore give
us this bread.

35. Then the Jesus said unto them, I the bread
of the life ^{322,2}*referred to i e life eternal* am, he that
comes unto me, he should not have hungered, and he
that believes on me, he should not have thirsted *ever*
more,

36. but I said unto you, that even ye have seen
me, and do not believe,

680. *Moses has not given.* Literally, *No one in obedience to Moses could attain unto heaven*; whereas the Sense intended to be conveyed is, *Moses has not given that which assures to man eternal life*; hence the *Disarrangement*. See Rule 322,1.

681. *The bread.* Observe the Article is expressed, it is not, *Bread from the heaven*, but *The bread from the heaven*; hence the *Paraphrase*.

682. *But my father gives.* Literally, *Actually gives*; whereas the Sense intended to be conveyed is, *He offers it*; hence the *Disarrangement*. See Rule 322,1.

683. *For the bread of the God &c.* See Rule 322,1. This is

37. every thing which the father appoints me to
 suffer from man, to me, it shall happen, yet I should
 in no wise have cast out him from life eternal that
 cometh to me,

38. I say in no wise, for I have come down from
 the heaven, not in order, that I should do the will
 that is mine, but the will of him that sent me.

39. And this acceptance of every one that comes to
 me to life eternal is the will of him that sent me, in
 order that every thing which he hath appointed me
 to suffer from man. I should not have lost of it i e

Disarranged, to shew that the Sense is to be understood Metaphorically.

684. *Every thing*. This is Neuter, it cannot mean, *All men*, as the Received Translation has it.

685. *The father appoints &c.* I conceive that the Literal Sense of this implies, *A particular preceding appointment of God, of every suffering of Christ, irrespective of man's conduct*; and that the object of the *Disarrangement* here is to shew, that a Sense different to that is intended to be expressed. See Rule 321.

686. *I should in no wise &c.* The Literal Sense of this would imply, *unqualified reception of every one that comes to Jesus*; whereas the Sense intended is, *That no one truly coming, will on account of previous opposition, be rejected by him*; hence the *Disarrangement*. See Rule 321.

687. *The will that is mine*. See Rule 330, this means, *He came not to do that which the will of his present nature points out, namely, those things which most contribute to his present enjoyment. The will of me*, means, *That which I do will*, which being that which God willed, Jesus could not say, *I came not to do the will of me*.

688. *Stop*. Literally, *I should continue to suffer from it*; whereas the Sense intended to be conveyed is, *I should not affect the result by punishment*; hence the *Major Stop* here. See Rule 184.

detract from it by the punishment of the offenders, but
 shall raise up it, at the last day.⁶⁸⁹

40. And this *acceptance to life eternal of every one*
that comes to me is the will of him that sent me,
 in order that every one that seeth the son, and that
 believeth on him, should have life eternal, for I will
 raise up him at the last day.⁶⁹⁰

41. Then the Jews were murmuring concerning
 him, because he said, I the bread am, that came
 down from the heaven,^{322,2}

42. so they said, not this bread Jesus the son of
 Joseph is, of whom we have known the father and
 the mother. Verily how says this *man*, that from
 the heaven, I have come,⁶⁹¹ ⁶⁹²

43. the Jesus answered, and said unto them.⁴⁹⁹
 Murmur not among yourselves.⁶⁹³

689. *It.* This is Neuter, and requires not merely to be so Translated, but to convey such a Sense; whereas in the Received Translation, it conveys a Masculine Sense.

690. *I will raise up him.* I conceive that the Literal Sense of this implies, *That our Blessed Lord would do this by his own inherent power*; whereas the Sense intended to be conveyed is to shew, *That the power is God's, and is alone exercised by him*; hence the *Disarrangement*. See Rule 321.

691. *Stop.* Literally, the Sense of what succeeds would be to this effect, *Of whom we know the father and the mother, and how this man says &c.*; hence the *Major Stop* here. See Rule 183.1.

692. *How says this man.* Literally, *How can he say it*; whereas the Sense intended to be conveyed is, *How can it be*; hence the *Disarrangement*. See Rule 321.

44. *I admit that* no one is able to have come to me *as the Messiah on any just grounds, except*
 the father that sent me ⁶⁹⁵ should have persuaded
 him *by revealing to him that by the miraculous*
power I have, even I shall raise up him, at the last day,

45. it exists, having been written in the prophets, and all taught of God ⁶⁹⁶ shall be, every one that heard *the revelations* of the father, and learned *the truths they conveyed,* comes to me,

46. not that any one ⁶⁹⁷ hath seen the father *on this*

693. *The Jesus answered.* This ought to be particularly noted, that the Jews are not perplexed as to the possibility of possessing and eating the bread referred to, which since the invention of the doctrine of Transubstantiation, is the great difficulty here; but they are perplexed, how one whose father and mother they knew, could claim, *to come down from heaven.* I say this should be particularly noted, since it explains what the 44th verse is designed to establish, and will I hope tend to restrain some of the greivous doctrines, that that verse has been employed to establish.

695. *Except the father that sent me should have persuaded him.* Literally, *A personal particular act*; whereas the Sense intended to be conveyed is, *By some departure from his ordinary appointments to man*; hence the *Disarrangement.* See Rule 322,1.

696. *Taught of God.* Griesbach rejects the Article. I conceive had it been expressed, it would have implied, that each man was immediately taught of God; whereas the reference is to the source from whence the instruction comes, it comes not by what is commonly called Natural means, but by Revelation; hence the omission of the Article. See Rule 343.

697. *Not that any one hath seen the Father.* I doubt not that this passage has perplexed many as well as myself, but had the Sense commonly supposed to be expressed, been that which it was intended

account, save he that is from the God, this *man* hath seen the father.

47. Verily verily I say unto you, he that believeth on me, hath life eternal,

48. I the bread ⁶⁹⁸ of the life ^{322,2} *referred to i e life*
eternal am,

49. your fathers eat the manna, in the wilderness,
yet they died ⁶⁹⁹ *which terminated all that was promised to them*,

50. this the bread ^{322,2} is, that comes down ⁶⁸³ from the
heaven, in order that every one, of it, should have
eaten, and should not have died, ⁶⁹⁹ *but only changed*
their state, seeing that an assurance of life eternal is
theirs,

to convey, the *Arrangement* would have been *Regular*, such being the Literal Sense of the words; whereas the Sense intended to be conveyed, is intended to be restricted to the particular occasion referred to in the Context, *No one in relation to the bread from heaven hath seen the Father*; hence the *Disarrangement*. See Rule 321.

698. *The bread of the life*. Let it be noted, that the Article is expressed before the word *Life*, it is not, *The bread of life*, but *The bread of the life referred to*, that is, to which the context has reference.

699. *Yet they died*. I leave it for any one that feels disposed to shew, what description of death it is, to which all who eat the manna of Moses are subjected, that those who eat the bread of Christ are delivered from. But if we consider the passage as having relation, not to the description of death, but to man's knowledge relative to the effect of death on him, then all is clear, and what is stated to be the effect of each Dispensation, is that which our own observation sanctions; hence the Paraphrase.

322,2

51. I the bread am, that maintains life, that comes
 down from the heaven, if any one should have eaten
 of this the bread *referred to*, he shall live unto the
 ever. For verily the bread which I will give, my flesh
i e my human existence alone it is, which I will give
 in behalf of the life after the world is ended.

52. Then the Jews were striving among them-
 selves, saying, how is this *man* able unto us to have
 given the flesh to which he refers to have eaten.

53. Then the Jesus said unto them. Verily verily
 I say unto you, except ye should have eaten the flesh
referred to of the Son of the man *i e him* of the

700. *My flesh is.* There can be no doubt, but that had our
 Blessed Lord intended here to express, as the Doctrine of Transub-
 stantiation requires that he states, *He gives man his actual flesh to*
eat, the *Arrangement* must have been, *Is the flesh of me*; but the
Arrangement is *Irregular*, certainly designed to express some other
 sense, which I consider the Context points out to be, that expressed
 in my Paraphrase.

701. *In behalf of the life after the world.* To convey the Sense
 of the Received Translation, it is necessary for the *Arrangement* to
 be *Regular*, but such is not the case. The occasion of the *Dis-*
arrangement I consider to be, to shew, that the Sense is not, *After a*
resemblance, which is the Literal Sense, but *After in respect of time*.
 See Rule 321.

702. *The flesh.* The Jews were not striving, how Jesus was able
 to have given to them, *flesh of any kind*, to eat, otherwise the Article
 would not have been expressed; neither were they striving, how he
 was able to have given to them, *his own Flesh*, to have eaten, because
 the Pronoun is not expressed; it therefore follows, that they under-
 stood, *Flesh*, here to mean, something which the Context points out
 to be its Sense, which is as I conceive, *human existence*, and their
 striving, was as to a man of his rank, claiming such authority
 see v. 42.

493

human race that is the son, and should have drunk his
⁷⁰³ blood *i e* death, ye have not ⁷⁰⁴ continuance of life, in

 yourselves,

703

54. he that eateth my flesh, and that drinketh my ⁷⁰³

 blood, he hath an eternal life, for I will raise up him
⁷⁰⁵
 the last day *that he lives on earth*.

703. *His blood*. I consider the occasion of the *Disarrangement* here, to be intended to preclude the doctrine of Transubstantiation. See Rule 321. I therefore leave it to those who believe in that doctrine, to assign another reason for the *Disarrangement* here, and in the following verses. Should it be enquired, why the preceding Sentence relative to the eating *the Flesh*, is not *Disarranged*; I answer, that the *Disarrangement* of that Sentence, after what had preceded it; would not be correct; the Metaphorical Sense, being clearly the Sense conveyed as it stands; but not so, the Clause, *Should have drunk the blood of him*, which being an additional fact, might have a Literal or a Metaphorical Sense; which, the *Arrangement* can alone determine; hence the *Disarrangement*. See Rule 321.

704. *Ye have not life, in yourselves*. Let this be particularly noted, it is here said, *That unless we eat the flesh, and drink the blood, we shall not have life hereafter*; but what is said is, *That unless we do so, we have not life, i e* no assurance of its continuance, *in ourselves i e* possessed by ourselves now.

Here I would add, an earnest appeal to the Catholic Laity, seriously to consider these words of our Saviour. *Verily verily, I say to you, except ye shall drink the blood of the Son of man, ye have not life in yourselves*.

At our Saviour's Bar of judgment, you may be able to shew, that in your sincere and best judgment, Verily you have *partaken*, both of the Body, and of the Blood of our Heavenly Master; be it so, our Saviour has made no promise to man for so doing; and you dare not say, Verily verily I have *drunk* His blood. The promise is not to those that *partake* of, but those that drink, and if ye do not drink it, our Saviour himself says, *ye have not life in you*; to those that only eat the flesh, though that flesh may have the blood in it, our Saviour here himself expressly says, *ye have not life in you*. Can any words be more clear, plain, and simple. *Except ye drink my blood, ye have not life in you*.

705. *The last day that he lives on earth*. The commonly re-

55. So my flesh verily meat is, and my blood
 706
 verily drink is,

 56. he that eateth my flesh, and drinketh my
 703
 blood, to me, he remains fixed, and I remain fixed
 to him.

57. As he sent me, he that has life, father, and I

ceived opinion, That, *The last day*, here has reference, to *The last day of this world's existence*, has so many difficult consequences resulting from it, as to preclude my acceptance of that Sense. If Christians are to lie in the grave till the day of Resurrection, they alone differ from those that died in the Wilderness, see ver. 49, in considering, That Moses and all who died in the Wilderness, are eternally dead; which is a doctrine that Holy Scripture will in no ways sanction. That Christians do not lie in the grave till a general day of resurrection, is clear from St. Paul, Philip 1-23. *For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you.* These reasons I consider justify my Paraphrase.

706. *My flesh.* The *Arrangement* being *Regular* here, does not affix to the expressions, *The Flesh of me—The Blood of me*, a Literal Sense, seeing it is preceded by the Conjunction, *For*, which directly connects it with what precedes, where these expressions are shewn to have, to an extent, a Metaphorical Sense; Metaphorical as regards their being partaken of by man, but Literal as regards that which is to be partaken of. *The Flesh* and *The Blood*, are Literal. *The eating* and *The drinking*, are Metaphorical; hence here, as the reality of the thing partaken of, is that which is sought to be established, the *Arrangement* is *Regular*, as the Sense of the passage has direct relation only to that particular. In one point of view, the Metaphorical Sense relates both to the eating, and thing eat, in another, it may be considered as applying to the eating alone, and that is what, in my opinion, this verse is designed to teach, Christians are to be nourished not by the Metaphorical, but *by the indeed Flesh of Christ*, that is, by all that attaches to his dwelling here on earth; and Christians too are to be nourished, *by the indeed Blood of Christ*, that is, by all that attaches to his death; hence we see, to give this reality to the *Flesh and Blood* in this verse, the *Arrangement* should have been *Regular*.

have life by means of the father, so he that eateth me, even that *man* shall have life by means of me,

58. this the bread is, that comes down from the ^{322,2} ⁶⁸³ heaven, not as our fathers eat, and died *without any* *promise of farther existence*, he that eateth this the bread *referred to*, he shall live unto the ever,

59. these things he said in a synagogue, teaching in Capernaum.

60. Then many having heard, of his disciples, they said, hard this the saying is, who is able of him to ^{332,2} hear *any such things*.

61. Then the Jesus having perceived in himself, that his disciples murmured at this saying, he said unto them, ²¹⁰ does this saying offend you.

62. But if ye should have seen the Son of the man ⁴⁹³ ⁷⁰⁷ *i e him of the human race that is the son ascending*.

Where he was the first.

63. the spirit of a man ⁷⁰⁸ it is that quickens a man, the

707. *Stop*. The Literal Sense here would be, *Ascending in the place in which he was before*; whereas the Sense intended to be conveyed is, *Ascending from the place where he now is, to the place where he was before*; hence the *Major Stop* here. See Rule 184.

708. *The Spirit—The Flesh*. These Phrases in themselves express no Definite Sense, but in all cases, express only the Sense that is attached to them by the Context.

⁷⁰⁸ flesh of a man ⁷⁰⁹ does not profit him in this respect any

 thing, the words which I speak unto you, spirit exists
⁷¹⁰
 i e relate to continuance of spirit, and so life exists i e

 and so to continuance of life,

64. but there are of you, some, that do not believe.
 [For the Jesus had knowledge from beginning, who
 they are, that do not believe, and who he is, that
 shall betray him,]

65. then he said, on account of this *unbelief it is*, I
 have said unto you, that no one is able to have come
 unto me *as the Messiah on any just grounds*, except
 it should be having been given unto him *by other*
than natural means, of my father,

66. on account of this *saying*, many of his ⁷¹¹ disciples

 went unto the rear, and no more with him, they were

 walking.

67. Then the Jesus said unto the twelve. ⁴⁹⁷ *Is it*
not the case, that ye desire to go away,

709. *The flesh does not profit.* Literally, *In any manner*; whereas the Sense intended to be conveyed is, *In the particular respect referred to in the context*; hence the *Disarrangement*. See Rule 322,1.

710. *Spirit exists, and so life exists.* Literally, *Actually acts on each*; whereas the Sense intended to be conveyed is, *Has relation to each*; hence the *Disarrangement*. See Rule 322,1.

711. *Many of his disciples.* The Literal Sense of this would be,

68. Simon Peter answered him, Lord, to whom, shall we go, words of life eternal thou hast,

69. and we have believed, and have knowledge
 that thou the Holy of the God art,

70. the Jesus answered them, not I chose you the
 twelve to remain my disciples, for of you, one a
 devil is.

71. Now he spoke of the Judas of Simeon, Iscariot.
 For this man was about him to betray, one being of
 the twelve,

CHAPTER VII.

1. now the Jesus walks after these things, in the Galilee. For he was not desiring in the Jewry to walk, because the Jews were seeking him to have killed.

2. Now the feast of the Jews that is of tabernacles was near.

Many, regarded in relation to the entire number of the disciples; whereas the Sense intended to be conveyed is, Many of those who were present; hence the Disarrangement. See Rule 321.

713. *Not I chose you &c.* If *Regularly Arranged*, the Literal Sense of this passage would be, *I did not choose you*; whereas the Sense intended to be conveyed, is that expressed in the Paraphrase; hence the *Disarrangement*. See Rule 321.

714. *One a devil is.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *One resembles a devil*; hence the *Disarrangement*. See Rule 322,1. The disciples were all men, and

3. Therefore his brethren said to him, depart hence, and go into the Judea *referred to*, in order that also thy disciples should have seen thy works, which thou doest.

4. For no one, in secret, any thing doeth, and he himself seeketh in public knowledge to be, if these things thou doest, shew thyself to the world.

5. For not even were his brethren believing in him.

6. Therefore the Jesus says unto them, the time that is mine not yet is come. Verily the time that is yours always ready is,

7. the world is not able to hate you. But it hates me because, I testify concerning it, that its works evil is,

8. ye, set forth to this feast, I do not set forth to not devils, however much any one of them might resemble one. In like manner our Blessed Lord said to Peter, *Get thee behind me Satan*.

715. *In order that also thy disciples should have seen.* Literally this implies, *That no disciple had seen him*; whereas the Sense intended to be conveyed is, *That thy disciples generally should become better acquainted*; hence the *Disarrangement*. See Rule 322,1.

716. *He himself seeketh.* Literally, This is not true in all cases, but generally it is true in relation to the thing that is done in secret; hence the *Disarrangement*. See Rule 321.

717. *Hates me.* Literally, *Hates me personally*; whereas the Sense intended to be conveyed is, *Hates what I teach*; hence the *Disarrangement*. See Rule 321.

this feast, for the time that is mine not yet has been full,

9. these things having said unto them, he abode in the Galilee *referred to*.

10. But when his brethren went.⁷¹⁹ Then also he went unto the feast, not openly, but as in secret.

11. Now the Jews were seeking him,⁷²⁰ at the feast,
²¹⁰.....
 and said, where is that *man*,

12. and murmuring much concerning him, there was among the people.⁴⁹⁴ For the *people* said, that good he is, others said, nay, but he deceiveth the people,

13. no one, yet indeed openly,⁷²¹ was speaking concerning him, on account of the fear of the Jews.

718. *That its works evil is.* Literally, *Not every work is evil, but as a whole they are so*; hence the *Irregular Government*. See Rule 382.

719. *Stop. But when his brethren went. Then also he went,* this does not mean, *That they both went at the same time*; hence the *Major Step*. See Rule 184.

720. *Now the Jews were seeking him.* Literally, *As a body they were doing so*; whereas the Sense intended to be conveyed is, *Men that were Jews were doing so*; hence the *Disarrangement*. See Rule 322,1

721. *The fear of the Jews.* I consider the Sense of this to be, *the Jews did not openly speak concerning him, on account of the fear they had for something*, perhaps the Romans, I judge this, because the *Arrangement is Regular*, and the Article is expressed before each word, which points out that the Literal Sense is intended to be conveyed. See Rules 320 & 340.

14. Then at this time the Jesus went up⁴⁹⁵ into
the temple after the feast being in the midst, and was
teaching,

15. but the Jews were marvelling, saying, how
has this *man* letters understood.⁷⁷² Not having been
learned.

16. Then the Jesus answered them, and said, the
doctrine I teach,²²⁴ mine is not,^{322,2} but it is the doctrine
of him that sent me,

17. if any one should desire his will to do, he shall
know concerning the doctrine, whether of the God,
it is, or I, of myself, speak,

18. he that speaketh of himself,⁷²³ he seeks the glory⁷²⁴
that is his own. Furthermore he that seeks the
glory of him that sent him, this *man* true is to his
mission, and falsehood, in him, is not,

722. *Not having learned.* Literally, *Not knowing any thing about them*, which is absurd; whereas the Sense intended to be conveyed is, *Not by any ordinary means having been taught them*; hence the *Major Stop* here. See Rule 322.

723. *He that speaketh of himself.* Literally, *That which relates to himself*; whereas the Sense intended to be conveyed is, *Is alone answerable for what he says*; hence the *Disarrangement*. See Rule 321.

724. *He seeks the glory &c.* Literally, *The object of his teaching was directed to accomplish the end specified*; whereas the Sense intended to be conveyed is, *That the effect of his teaching would accomplish that end*; hence the *Disarrangement*. See Rule 321.

19. has not ²¹⁰Moses given unto you the law, and
 not one, of you, keepeth the law *in seeking to con-*
demn me, why go ye about me to have killed ⁷²⁵*who*
seek in all things the will of him that sent me,

20. the people answered, and said, a devil thou
 hast, ⁷²⁵*who goeth* about thee to have killed,

21. the Jesus answered, and said unto them,
 one work I did, and all ye marvel on account of ⁷²⁶
 this *work*,

22. ⁷²⁷Moses has given unto you the circumcision
you observe, not that of the Moses, it is, but of the
 fathers, and on a sabbath, ye circumcise a man,

23. if a man ⁷²⁸receives circumcision on a sabbath,
 in order that the law of Moses should not have been
 broken, ²¹⁰condemn ye me, because I made all *i e every*
⁷²⁹*part of* a man whole on the sabbath. ⁴⁹⁹

725. *Ge ye about me to have killed.* Literally, *Personally to do it*; whereas the Sense intended to be conveyed is, *To cause me to be put to death*; hence the *Disarrangement*. See Rule 321.

726. *On account of this work.* What induced our Translators to place this in the next verse, I cannot imagine; it certainly does not appear to me to add to the Sense, as by means of it, I do not see, how it is possible to connect this passage with the context.

727. *Moses has given.* Literally, *Absolutely was the donor*; whereas the Sense intended to be conveyed is, *Appointed by the direction of God*; hence the *Disarrangement*. See Rule 322, 1.

728. *A man receives circumcision.* Literally, *Personally accepts it*; whereas the Sense intended to be conveyed is, *Has circumcision*

24. Judge not according to appearance, but according to the just judgment, judge.

25. Then ⁷³⁰ some said, out of the Jerusalem, not this *man* is *i e* this *man* cannot be, whom they seek to have killed,

26. for behold, ⁷³¹ he speaks boldly, and they say ⁷³¹ nothing to him. ^{731,1} Not when indeed the rulers knew, ⁷³² that this *man* the Christ exists *i e* claims to be,

acceptably performed on him; hence the *Disarrangement*. See Rule 321.

729. *Because I made*. Literally, *I personally did it*; whereas the Sense intended to be conveyed is, *I was the means of effecting it*; hence the *Disarrangement*. See Rule 321.

730. *Then some said*. Literally, *Some actually uttered*; whereas the Sense intended to be conveyed is, *One uttered and others assented thereto*; hence the *Disarrangement*. See Rule 321.

731. *He speaks boldly*. *They say nothing*. Literally, *He delivers what he says in a bold manner, and they say nothing about it*, such being the Literal Sense; whereas the Sense intended to be conveyed is, *He lays claim to great things, and they do not use their power to restrain his pretensions*; hence the *Disarrangement*. See Rule 321.

731,1. *Stop*. The assertion, *Not any time indeed did the rulers know*, is not the Sense intended to be conveyed, but, *The declaration of what was*; hence the *Major Stop*. See Rule 184.

732. *Not when*. Our Translators reject this, or at least do not express it in the Translation, which certainly is one way of treating the difficulties of a troublesome passage. I suppose the Verb that I translate, *knew*, was what puzzled them, but if we look at the Context, it cannot reasonably be supposed, that he whom they sought to kill, and whom it was thought strange that they did not restrain from speaking boldly, even when they knew, what? certainly not that he was deserving of credit, but that he claimed, and was regarded by many, to be *the Christ*.

733. *The Christ exists*. Literally, *What is stated*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 322,2 and 321.

27. assuredly we have known this ⁷³⁴*man*. ⁷³⁵Whence
 he is. But the Christ when he should come, no one
 knoweth. ⁷³⁵Whence he is.

28. Then the Jesus was crying in the temple,
 teaching, and saying, verily ⁷³⁴ye have known me, and
 ye have known. ⁷³⁵Whence I am, even of myself, I
 have not come, for true is, he that sent me *in the*
performance of all that is necessary for man, whom
 ye have not known,

29. I have known him, for from him, I am, verily
 that *Being* sent on this ⁷³⁶mission me.

30. Then they were seeking him to have taken,
 but no one laid on him the hand, because not yet his
 hour had come.

31. But many, of the people, believed on him,
 and said, that the Christ when he should have come,
 what greater miracles than these will he do, which
 this *man* did,

734. *We have known.* Literally, *We have personal knowledge*; whereas the Sense intended to be conveyed is, *We possess accounts concerning this man*; hence the *Disarrangement*. See Rule 321.

735. *Stop.* Had a *Minor Stop* been expressed, the Sense conveyed would have been, *From what place he came*, such being the Literal Sense; whereas I consider the Sense intended to be conveyed is, *Who were his parents &c.*; hence the *Disarrangement*. See Rule 184.

736. *He sent on this mission me.* Literally I conceive, *Compelled*

32. the Pharisees heard of the people murmuring concerning him these things, and the Pharisees and the Chief Priests sent officers, in order that they should have taken him.

33. Then the Jesus said. ^{736,1} Still a little time, with you, I am, and then I go to him that sent me,

34. ye shall seek me, and shall not find, for where ⁷³⁷ I am, ye ⁷³⁸ while ⁷³⁷ living are not able to have come.
.....

35. Then the Jews said among themselves, where is this *man* about to go, that we shall not find him, is he not unto the dispersed of the Gentiles about to go, even to teach the Gentiles,

36. what is this the saying, which he said, ye shall ²¹⁰ seek me, and shall not find, for where ^{322,2} I am, ye ⁷³⁷ while ⁷³⁸ living are not able to have come.
⁷³⁷

37. And in the last day, the great *day* of the feast, the Jesus had stood up, and then he cried, saying, if any one should thirst, come unto me, and drink,

me to go; whereas the Sense intended to be conveyed is, *Sanctioned my going*; hence the *Disarrangement*. See Rule 321.

736,1. *Stop*. Still a little time with you I am, not with those he addressed, but with mankind; hence the *Major Stop*. See Rule 184.

737. *And shall not find*. Ye while living, shall seek to find me a living man, and shall not find me as such, for where I am then living, ye while living are not able to have come. See c. viii. 21.

738. *I am*. Literally, *I now am*; whereas the Sense intended

38. he that believes on me. ⁷³⁹ As the scripture said, rivers, out of his belly, shall flow of water living.

39. Now this he said concerning the spirit, which they were about to receive, they that believe on him. For not yet a spirit ⁴⁹² holy *i e* freed from a sense of guilt was, because the Jesus not yet was glorified.

40. Then many, of the people, having heard the saying, said, this *man* is certainly, the Prophet *i e a* ⁵²⁰ Prophet,

41. others said, this ⁷⁴⁰ man the Christ is. And ^{322,2} others said. But not out of the Galilee *referred to*, ⁷⁴¹ the Christ comes,

42. is it not, the scripture said, that of the seed of ⁷⁴² David, and from Bethlehem the town. Where David ⁷⁴³ was, the Christ comes. ⁷⁴¹

to be conveyed is, *I then shall be*; hence the *Disarrangement*. See Rule 321.

739. Had the Stop here been a *Minor Stop* the Sense conveyed would have been, *He that believes on me after the manner that the Scriptures described*; hence the *Major Stop* here. See Rule 184.

740. *Others said*. Literally, *Actually uttered*; whereas the Sense intended to be conveyed is, *Inwardly believed*; hence the *Disarrangement*. See Rule 322,1.

741. *The Christ comes*. Literally, *Cometh in any way*; whereas the Sense is restricted, *To his being born there*; hence the *Disarrangement*. See Rule 322,1.

742. *The scripture said*. Literally, *States in precise words*; whereas the Sense intended to be conveyed is, *Teaches by inference and deduction*; hence the *Disarrangement*. See Rule 322,1.

743. *From Bethlehem the town*. I conceive two places bore this

43. So a division, among the people, there was on account of him.

44. And some were wishing from them to have taken him, but no one laid on him the hands.

45. Then the officers came to the Chief Priests and Pharisees, and ⁷⁴⁴those *Priests and Pharisees* said unto them, on account of what, brought not ye him

46. the officers answered. ⁷⁴⁵Never thus a man spoke, as this the man *referred to has spoken*.

47. Then the Pharisees answered them. ⁴⁹⁷Not surely ye have been deceived.

48. Not any, of the rulers, believed on him, or of the Pharisees,

49. but this people, that know not the law, cursed are,

name, one of which was distinguished by the Appellation, *The town*, and probably had a *Minor Stop* succeeded, the Sense expressed would have been, that it was distinguished by the Appellation of, *The town where David was*; hence the *Major Stop* here is intended to shew, that the words, *Where David was*, are not part of the distinguishing Appellation, but are intended to convey information of the fact expressed by them. See Rule 183.

744. *Those Priests and Pharisees said &c.* Literally, *The officers said*; whereas the Sense intended to be conveyed, is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

745. *Stop.* *Never*, does not mean, *Under any circumstances*, but, *As a mere unassisted man*; hence the *Major Stop*. See Rule 184.

50. Nicodemus says unto them, he that came by night, unto him, one being of them.⁴⁹⁷

51. Not our law judges the man *that transgresses*,⁷⁴⁷

 except it should have heard from him first, and should have known, what he doeth,

52. they answered and said unto him.⁴⁹⁷ Not also thou, of the Galilee *referred to*, art, search and look, for a prophet, out of the Galilee *referred to*, has not been reared *i e exhibited*,

53. then every one was departed to his house.⁷⁴⁸
⁷⁴⁹

CHAPTER VIII.

1. Except Jesus, he was departed to the mount of the olives *referred to*.

747. *Our law judges.* Literally, *The law does judge*; but the Sense intended to be conveyed is, *The condemnation of the law is not executed*; hence the *Disarrangement*. See Rule 322,1.

748. *Then every one was departed.* Had it here been, *And every one went*. I conceive it would have implied, that immediately after what is recorded in the preceding verse, the meeting dispersed, and each man went to his own home; whereas the Sense intended to be conveyed, is not to specify, whether the meeting immediately dispersed, but that at some time or other after what is recorded in the preceding verse, every one had left, and was gone to his own house; hence the Peculiar Tense here.

The occasion of the *Disarrangement* of the Pronoun, I consider to be, to shew, that the Literal Sense is not intended to be expressed; that Sense requires, *That each man departed to his own house*; whereas the Sense intended to be conveyed is, *That the meeting dispersed*; hence the *Disarrangement*. See Rule 321.

749. *Stop.* The Literal Sense here is, *That every one departed except Jesus who remained*; whereas the Sense intended to be conveyed is, *That every one pursued his private concerns except Jesus, he departed &c*; hence the *Major Stop*. See Rule 184.

2. And ⁷⁵⁰again early, he entered into the temple,
 and all the people ⁷⁵¹*i e the whole multitude* was coming
 unto him, and having sat down, he was teaching
 them.

3. And the Scribes and Pharisees bring unto him
 a woman, in adultery, having been taken, and having
 set her, in *the* midst,

4. they say unto him, master, this the woman *here*
 was taken in adultery, being in the act.

5. Now in the law, Moses ⁷⁵²commanded to us the
 such like to be stoned, But thou, what sayest thou.

6. Now this they said, tempting him, in order that
 they might have to accuse him. But the Jesus down
 having stooped, ⁷⁵³he was writing with the finger, on
 the ground.

750. *Again early.* The Literal Sense of this is, *That a second time on the same day, he performed the act*; whereas the Sense intended is, *That early one morning, he again entered into the Temple*; hence the *Disarrangement*. See Rule 321.

751. *All the people was coming.* Literally, *What is stated*; whereas I conceive the Sense intended to be conveyed is, *That the majority so acted*; hence the *Disarrangement*. See Rule 322, 1.

752. *Commanded to us.* Literally, *To us in particular*; whereas the Sense intended to be conveyed is, *To us Jews*; hence the *Disarrangement*. See Rule 321.

753. *He was writing on the ground.* Literally, *What is stated*; whereas I conceive the Sense intended to be conveyed is, *That he was making marks on the ground with his finger, presenting an appearance of one that writes*; hence the *Disarrangement*. See Rule 321.

7. And as they were continuing, asking him, having risen up, he said unto them, the *man* without sin of you, first ⁷⁵⁴ cast the stone at her *you are commanded to cast*,

8. and again down having stooped, he was writing on the ground.

9. And they that heard, even of the conscience, being convicted, they were going out, one by one, having begun at the eldest even unto the last, and the Jesus was left alone, though the woman, in midst of *people*, having stood.

10. Then the Jesus having lifted up *himself*, and ⁷⁵⁵ having seen no one but the woman, he said unto her.
²¹⁰
 Verily woman where are those thine accusers, does
²¹⁰
 no one condemn thee.
⁴⁹⁴

11. Then the *woman* said, no one Lord. Then ²¹⁰
 the Jesus said unto her, neither do I condemn thee,

 go, and no more sin.

754. *Cast the stone.* To one well acquainted with Greek, I conceive the Sense here conveyed, is far more than the words themselves express. *Cast a stone at her*, would imply a command, on the part of Jesus to do so; whereas the Article being expressed, gives the Sense, *The stone I acknowledge you are commanded to cast.* Had the Arrangement been *Regular*, it would have implied, a command to cast, *A particular stone*, such being the Literal Sense; hence the *Disarrangement.* See Rule 321.

755. *Having seen no one.* Literally, *This is impossible*, but not

12. Then again the Jesus spoke unto them, saying,
^{322,2} I the light of the world am, he that followeth me,
⁷⁵⁷ shall not walk in the darkness of the world, but the
⁷⁵⁷ light of the life that is eternal shall have.

13. Then the Pharisees said unto him, thou, con-
^{322,2} cerning thyself, bearest record, thy record true is not,

14. Jesus answered and said unto them, though I
^{322,2} bear record concerning myself, true my record is, for
⁷³⁵ I have known. Whence I came, and whither I go.
⁷³⁵ But ye have not known. Whence I come, or whither
 I go,

15. ye, on account of the flesh *i e a man's external*
⁷⁵⁸ *state in this world*, condemn, I, on account of his ex-
ternal state, do not condemn any one.

16. And yet if I do condemn, the condemnation that
⁷⁵⁹ ²²⁵

so, *Having perceived that there was no one*; hence the *Disarrange-*
ment. See Rule 321.

756. *Jesus spoke unto them*. Literally, *This requires that what*
Jesus had just addressed to the woman, had been addressed to them;
 whereas the Sense intended to be conveyed is, *That Jesus again*
spoke, and in so doing, he now addressed himself to them; hence the
Disarrangement. See Rule 321.

757. *The darkness—The light*. The Article being expressed in
 each of these cases, marks restriction, See Rule 341; which restriction
 the Context appears to me to determine, to be that expressed in the
 Paraphrase.

758. *On account of his external state*. See Note to Romans xiv 6.

759. *Yet if I do condemn*. Literally, *If I by my own judgment*
condemn; whereas the Sense intended to be conveyed is, *If I in*

I deliver true it is, for alone I am not, but I and he that sent me, *who is father of all*.

17. And even in the law that is yours, it has been written, that the testimony of two men, true it is,
⁷⁶⁰.....

18. I exist, I that bear witness concerning myself, and he that beareth witness concerning me, *is* he that sent me, *who is father of all*.

19. Then they said unto him, where is thy father's
²¹⁰.....
witness, Jesus answered, neither have ye known mine

 or my fathers, if mine ye had known, assuredly my

⁷⁶¹father's ye probably had known

20. these the words *just recorded* he spake in the treasury, teaching in the temple, but no one laid hands on him, for not yet his hour had come.

21. Then the Jesus said again unto them, I go away, and ye shall seek me, but in your sin of reject-
⁷⁶².....
ing me, ye shall die. Wheresoever I go, *ere you die*, ye are not able to have come.

obedience to God's commands condemn; hence the *Disarrangement*. See Rule 321.

760. *The testimony of two men*, not without limitation, since four giving opposing testimony, invalidates it; hence the *Disarrangement*. See Rule 321.

761. *If mine ye had known*. Literally, *If ye had known me personally*; whereas the Sense intended to be conveyed is, *If ye had known my witness*; hence the *Disarrangement*. See Rule 321.

762. Wheresoever I go. See Note c. vii. 34. It is to be particularly

22. Then the Jews said, what will he kill himself, that he says. ⁷⁶² Wheresoever I go, *ere you die*, ye are not able to have come,

23. then he said unto them, *at the time to which I refer*, ye, of the beneath, are, I, of the above, am, ye, of this world, are, I am not of this world.

24. Therefore I said unto you, that ye shall die in your sins *i e with your sins uncanceled*. For if ye should not have believed, that I exist, ye shall die in your sins *i e with your sins uncanceled*.

25. Then they said unto him, thou, who art thou, and the Jesus said unto them the beginning *i e what he first said*, which thing so *i e thus* I tell you,

26. many things I have concerning you to tell, and to condemn for he that sent me, true he is, and I, what things I heard of him, these things I speak to the world,

noted here, that the Conjunction, *And*, is not expressed, which shews that what is here stated, is not an additional fact, or an extension of what precedes, but is only an elucidation or explanation of what had been previously stated, *why though seeking him, they should die, unquestionably, for the sin of having rejected him*; they must do this, because however much they seek to find him personally, he is in that place, where it is impossible for them, ere they die, to have come. This should be altogether regarded, as those to whom it was addressed understood it, as to seeking and finding &c. Christ personally.

27. they acknowledged not, that he announced
⁷⁶³
i e unfolded the fathers *will* to them.
 ⁷⁶⁴

28. Then the Jesus said unto them. When ye
 should have lifted up the Son of the man *i e him*
⁴⁹³ ⁷⁶⁵
of the human race that is the son. Then ye will
 acknowledge, that I exist, and that of myself, I do
 nothing, but that as my father taught me, these
 things I speak,

29. and that he that sent me, with me, is, the
 father sent not away me alone, for I, the things
 agreeable to him, do always,

30. these things after his speaking, ⁷⁶⁶
many believed

 on him.

31. Then the Jesus said unto those Jews that
 had believed him, if ye should have continued in
 the word that I have spoken truly, disciples of me
 ye are,

763. *He announced the father to them.* Literally, *The father personally*; whereas the Sense intended to be conveyed is, *The father's will*; hence the *Disarrangement*. See Rule 321.

764. *Stop.* Literally, *At the actual moment specified*; whereas the Sense intended to be conveyed is, *After the event specified has occurred*; hence the *Major Stop* here. See Rule 184.

765. *Stop.* Literally, *What succeeds this Stop is stated of those that performed what is stated in that which precedes it*; whereas the statements have relation, not to particular individuals, but to the Jews as a nation; hence the *Major Stop* here. See Rule 184.

766. *Many believed.* Literally, *Many, regarded in any manner*;

32. and ye shall know the truth, and the truth
⁷⁶⁷shall make free you,

33. they answered him, seed of Abraham we are,
⁷⁶⁸and we have served as a slave in nothing ever, how

 sayest thou, that free ye shall become,

34. the Jesus answered them. Verily verily I say
 to you, that every one that committeth the sin for
⁷⁶⁹which pardon is not obtained, a servant is of the sin.

35. And the servant ⁷⁷⁰of the sin abides not in the

 house he occupies, unto the ever, ⁷⁷¹the son of the God

 abides unto the ever.

whereas the Sense is intended to be restricted to, *Many, as regards those that heard him*; hence the *Disarrangement*. See Rule 322,1.

767. *And the truth shall make you free.* Literally, *Shall itself effect that end*; whereas the Sense intended to be conveyed is, *Shall occasion that end to be effected*; hence the *Disarrangement*. See Rule 322,1.

768. *We have served as a slave &c.* The Literal Sense of this is, *We were never in any kind of bondage at any time*, this is not true; the Sense intended to be conveyed is, *We were never in bondage in the respect to which you refer*; hence the *Disarrangement*. See Rule 321.

769. *Servant is of the sin.* See Rule 322,1. *Irregular*, to shew that the Sense is to be understood Metaphorically.

770. *Servant of the sin abides not.* Literally, *He forsakes his sin, and consequently must become righteous*; whereas the Sense intended to be conveyed is, *That he having no promise of future life, can regard death only as a close of being*; hence the *Disarrangement*. See Rule 322,1.

771. *The Son of the God abides.* Literally, *Under all circumstances*; whereas the Sense intended to be conveyed is, *So long as he remains a Son of God*; hence the *Disarrangement*. See Rule 322,1.

36. Therefore if the son ⁷⁷² should have made free
you. Verily free ye shall be,

37. I have known, that seed of Abraham ye are,
 but ye seek me to have killed, because the word that
²²⁵ I have spoken ⁷⁷³ hath no place in you,

38. I, what I have seen with my father, speak.
 And indeed ye, what ye have seen with your father;
 do,

39. ^{322,2} they answered and said unto him, our father,
 Abraham is, the Jesus says unto them, if children of
the Abraham referred to ye are, the works of the
 Abraham ye were doing.

40. But now ye seek me a ⁷⁷⁴ mere man to have
⁷⁷⁵ killed, I who have spoken the truth to you, which I
⁷⁷⁶ heard of the God, this thing, Abraham did not,

772. *Should have made free you.* This Literally attributes the entire Choice and Power, to the Party setting free; whereas the Sense intended to be conveyed is to this effect; *If by means of what the Son hath done and taught, ye obtain freedom; hence the Disarrangement.* See Rule 321.

773. *The word that I have spoken &c.* Literally, *The actual word*; whereas the Sense intended to be conveyed is, *The doctrine I enforce*; hence the *Disarrangement*. See Rule 322,1.

774. *Ye seek me a mere man to have killed.* Had the *Arrangement* been *Regular*, the Sense would have been, *Ye seek to kill me who am only a man*; whereas the Sense intended to be conveyed is, *Ye seek to kill one who in your estimation is only a man*; hence the *Disarrangement*. See Rule 321.

775. *I have spoken the truth.* The first clause of this verse has reference, not to the fact as it is, but as the Jews estimate it to be,

41. ye do the deeds of your father. Then they said unto him, we, by fornication, have not been made *children*, we have ⁷⁷⁷in respect of *this relationship* one father, the God,

42. the Jesus said to them, if the God ^{322,2}your father was, ye probably were loving me. For I, by the God's *authority*, came forth to teach, and am come to you. For not at all from myself, *i e my own authority*, I have come forth to teach, but that *Being* ⁷⁷⁸sent on this mission me,

43. why do ye not understand the speech that I ⁷⁷⁹utter, because ye are not able to hear the word that ²²⁵I utter,

and had the *Arrangement* here been *Regular*, it would have implied, that this Clause was intended to convey a Similar Class of Sense; but such however is not the case, what is stated, has relation to the fact as it is, and not the manner in which the Jews estimated it; hence the *Disarrangement*. See Rule 321.

776. *Abraham did not*. Literally, *This identical thing*; whereas the Sense intended to be conveyed is, *Any thing of this character*; hence the *Disarrangement*. See Rule 322,1.

777. *One Father*. According to the Literal Sense, this is to be understood without limitation, and then is not true, since all have a Heavenly Father, and an earthly Father; but the context shews that the Sense is to be restricted; hence the *Disarrangement*. See Rule 321.

778. *Sent me*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been to this effect, *I had no desire or inclination to come, but he sent me*, such being the Literal Sense; whereas the Sense intended to be conveyed is, *In relation to authority, I have come to teach, not at all of myself, but God sent me*; hence the *Disarrangement*. See Rule 321.

779. *Why do ye not understand &c.* Literally, *Why are ye*

44. ye, of the father that is the devil, are, and ye desire the lusts of your father to do, that ⁷⁸⁰*spirit* a murderer was from beginning, and in the truth, he has not abode, for truth is not in him. When he should speak, the lie of the his own *making* he speaks, for a liar he is, and the father of it.

45. And so I, because I speak ⁷⁸¹the truth in this declaration, ye do not believe me,

46. which, of you, convinceth me, of sin, if I ⁷⁸¹speak truth in this declaration, why do ye not believe me,

47. he that is of the God, the words of the God he hears, on account of this, ye do not hear, because of the God, ye are not,

48. the Jews answered and said unto him, not ²¹⁰truly say we, that a Samaritan thou art, thou also a devil hast,

49. Jesus answered, I a devil have not, but I honor my father, and ye dishonor me.

ignorant of my speech; whereas the Sense intended is, *Why do ye not admit the truth of what I say*; hence the *Disarrangement*. See Rule 321.

780. *Desire the lusts &c.* Not his lusts, but corresponding lusts to his; hence the *Disarrangement*. See Rule 321.

781. *Speak the truth.* Literally, *In all things*; whereas the

50. But I seek not my glory, he exists, he that seeks and judges.

51. Verily verily I say unto you, if any one should have kept the saying that I have uttered, he should not have seen death, unto the ever.

52. Then the Jews said unto him. Now we have knowledge, that a devil thou hast, Abraham died, also the prophets, yet thou sayest, if any one should have kept my saying, he should not have tasted of death unto the ever.

53. Not thou greater art than our father Abraham,

Sense intended to be conveyed, *Is restricted to what is specified in the Context*; hence the *Disarrangement*. See Rule 321.

782. *If any one should have kept the saying &c.* The Literal Sense is, *If any one should have preserved the saying*; whereas the Sense intended is, *If any one should have obeyed what is commanded*; hence the *Disarrangement*. See Rule 321. This passage must not be translated in a Sense referable only to future time, *keep my sayings, he shall never see death*, as in that case, the objection of the Jews concerning Abraham and the Prophets, would have no force.

783. *He should not have seen death.* The Literal Sense is. *He should not have died himself or seen any one else die*; whereas the Sense is restricted, *He should not himself have died*; christians never die, they do but cease to live on earth, to commence to live in heaven; hence the *Disarrangement*. See Rule 321. That this is the occasion of the *Disarrangement*, we see from v. 52. *He should not have tasted of death*, not being *Disarranged*.

783,1. *Stop.* Now we have knowledge, does not mean, *We have just acquired it*, which is the Literal Sense, but, *We select it in proof of the fact that we have knowledge*; hence the *Major Stop*. See Rule 184.

784. *Abraham died.* Literally, *Actively did something*; whereas the Sense intended to be conveyed is *Passive, He was made subject to death*; hence the *Disarrangement*. See Rule 322,1.

who died, also the ⁷⁸⁴prophets died, what *claims* ⁷⁸⁵makest
 thou for thyself,

54. Jesus answered, if I glorify myself, ^{322.2}my glory
 nothing is, my father exists, he that glorifies me,
 whom ye say, that God of us he is,

55. yet ye have not known him. But I have
 known him, and if I should have said, that I have
 not known him, I shall be, like you a liar, but I
 have known him, and keep ⁷⁸²his saying,

56. Abraham our father ⁷⁸⁶rejoiced in the possession
 of life, in order that he should have seen *i e realized*
 the day that I have described, for he saw ²²⁵that such a
 day would come, and was glad.

57. Then the Jews said unto him, fifty years not
 yet thou art, yet Abraham thou hast seen,

58. the Jesus said unto them. Verily verily I say
 unto you, I am before ⁷⁸⁷Abraham to have existed.

785. *What makest thou for thyself.* Literally, *What visible change does thou effect on thyself*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

786. *Abraham our father rejoiced.* Literally, *In the actual possession*; whereas the Sense intended to be conveyed is, *In the certainty of possessing*; hence the *Disarrangement*. See Rule 322,1.

787. *I am before Abraham to have existed.* Literally, *This would refer to actual life in this world*; whereas the Sense intended to be conveyed has reference *To life hereafter*; hence the *Disarrangement*. See Rule 321.

59. Then they took up stones, in order that they should have cast at him. ⁷⁸⁸ But Jesus was hid, and went out of the temple,

CHAPTER IX.

1. and passing by, he saw a man blind, from birth,

2. and his disciples asked him, saying, master, who sinned, this *man* or his parents, in order that blind he was born,

3. Jesus answered, neither this *man* sinned, neither his parents, but in order that the works of the God should have been made manifest, by him,

4. ⁷⁸⁹ it behoveth me to work the works of him that ⁷⁹⁰ sent me. Whilst day it is, night comes, when no one is able to work,

5. as long as in the world, I should be, a light I am of the world,

788. *But Jesus was hid.* Literally, *Actively covered*; whereas the Sense intended to be conveyed is *Passive, he escaped their observation*; hence the *Disarrangement*. See Rule 322, 1.

789. *It behoveth me.* The Literal Sense would be, *Me in particular*; whereas the Sense intended to be conveyed is, *One so intrusted with God's commands*; hence the *Disarrangement*. See Rule 321.

790. *Stop.* The *Major Stop* is here expressed, in order to shew that the Sense is to be understood Metaphorically. See Rule 322.

6. these things having spoken, he spat on *the* ground, and made clay, of the spittle, and daubed the clay, on the eyes of the blind,

7. and said unto him, go wash yourself in the pool of the Siloam *referred to*, which is interpreted, having been sent. Then he went and washed himself, and came seeing.

8. Therefore the neighbours, and those that see him the first, for a beggar he was, said, not this *man* is, he that sits and begs,

9. some said,⁷⁹¹ that this *man* he is. And others,
.....
that like to him he is, that *man* said, that *person* I am.

10. Then they said unto him, how was thine eyes⁷⁹²
.....
opened,
.....

11. he answered, that *man* indeed said, a man⁷⁹³
being called Jesus, made clay, and daubed my eyes,⁷⁹⁴
.....

791. *Some said.* Literally, *Actually uttered*; whereas the Sense intended to be conveyed is, *Assented to the statement*; hence the *Disarrangement*. See Rule 321.

792. *Thine eyes opened.* *Irregular* in order to shew, that the Sense intended to be conveyed is, *How didst thou recover thy sight*. See Rule 321.

793. *Made clay.* The Literal Sense I conceive would be, *Created*; whereas the Sense intended to be conveyed is, *He mixed clay*; hence the *Disarrangement*. See Rule 321.

794. *My eyes.* Most probably the eye-lids; hence the *Disarrangement*. See Rule 321.

and said to me, go unto the Siloam *referred to*, and wash yourself. And having gone and washed myself, I saw.

12. Then they said unto him, where ²¹⁰ is that *man*,
.....
he says, I have not known,

13. they bring him, to the Pharisees that was before blind.

14. Now it was a Sabbath, when the Jesus ⁷⁹³ made
the clay, and opened ⁷⁹² his eyes.
.....

15. Then again asking him, even the Pharisees,
how he received sight. But the ⁴⁹⁴ *blind man* said unto
them, he ⁷⁹⁵ placed clay, on my eyes, ⁷⁹⁴ and I washed
myself, and see.
.....

16. Then some said of the Pharisees, this the man *referred to* is not of the God, because the Sabbath he does not keep, ⁷⁹¹ others said, how is a man,
.....
a sinner able such like miracles to do, so division there was among them,

17. they say to the blind again, thou, what sayest thou concerning him, that he opened ⁷⁹² thine eyes.
.....
Then the ⁴⁹⁴ *blind man* said, that a prophet he is.

795. *He placed clay.* I imagine the Literal Sense would imply, the placing of a lump of clay on the eye; whereas the Sense intended

18. For the Jews believed not concerning him,
 that blind he was *i e had been*, and received sight.⁷⁹⁶
 Until they called the parents of him that received
 sight,

19. and asked them, saying, *is this* your son,^{322,2}
 whom ye say, that blind he was born. Then how
 now does he see,

20. his parents answered them, and said, we have
 known, *that this man* our son is, and that blind he
 was born.

21. But how now he sees, we have not known, or
 who opened his eyes,⁷⁹² we have not known, *he hath*⁷⁹⁷
 age, ask him, *he, for himself, shall speak*,⁷⁹⁸

22. these things, his parents said, because they
 were fearing the Jews. For already the Jews had
 been agreed, in order that if any one should have
 confessed him a Christ,⁷⁹⁹ put out of synagogue he
 should have been,

to be conveyed is, *He rubbed them with clay*; hence the *Disarrangement*. See Rule 321.

796. *Stop. Until they called*, does not mean, *That after they called they believed*; hence the *Major Stop*. See Rule 184.

797. *He hath age*. Literally, *So has a baby*; The Sense intended to be conveyed is, *He hath the age necessary to entitle his word to be received*; hence the *Disarrangement*. See Rule 321.

798. *Ask him*. I conceive the Literal Sense would here be, *Ask him if he has not*; hence the *Disarrangement*. See Rule 321.

799. *Confessed him a Christ*. Had the *Arrangement* been Re-

23. on account of this, ⁸⁰⁰his parents said, that he
⁷⁹⁷hath age, ⁷⁹⁸ask him.

24. Then they called for a second ⁸⁰¹time the man,
 who blind was *i e had been*, and said unto him, give

 glory to the God, we have known, that this man a
 sinner is.

25. Then he answered, that *man* indeed said, if a
 sinner he is, I have not known, one thing I have
⁸⁰²known, that blind being. Now I see.

26. Then they said unto him again, what did he to
⁷⁹²thee, how opened he *thine eyes*,

27. he answered them, I told you already, and ye

gular, I conceive the Sense conveyed would have been, *Confessed him who was Christ*; whereas the Sense intended to be conveyed is, *Confessed him to be Christ*; hence the *Disarrangement*. See Rule 321.

800. *His parents said*. Literally, *Were compelled to say*; whereas the Sense intended to be conveyed is, *Were induced to say*; hence the *Disarrangement*. See Rule 322,1.

801. *Who blind was*. See Rule 322,2. Some argue in accordance to Sense, some to sound, which last must certainly be the course pursued, in advancing this passage in support of Transubstantiation, since in nothing, but in sound, can the passage be regarded, as *Who blind now is*, since that in Greek would be, *Who blind is*, but it must be regarded, *Who blind was once, or formerly i e had been*.

802. *Stop*. I think it probable, that the Literal Sense would imply, *A restriction of the possession of the sight he had, to the time when he was speaking*; whereas the Sense intended to be conveyed is, *That his eyesight was fully restored to him*; hence the *Major Stop* here. See Rule 184.

803. *His disciples*. Literally, *Of him personally*; whereas the Sense intended to be conveyed is, *Disciples to his doctrine*; hence the *Disarrangement*. See Rule 321..

heard not, why again do ye wish to hear. Is it not
 that ye wish ⁸⁰³his disciples to have become,

28. they reviled him and said, thou a ^{322,2}disciple of
 that *man* art. But we disciples of the ⁸⁰⁴Moses *referred*
 to, are,

29. we have known, that the God hath spoken by
 Moses. But we have not known this ⁸⁰⁵*fellow*. Whence
 he is,

30. the man answered and said unto them. Now
 concerning this thing, marvellous it is, that ye have
 not known. ⁷³⁵Whence he is, yet he opened ⁷⁶⁴mine
 eyes.

31. For we have known, that the God will not

804. *Disciples of the Moses.* Had the *Arrangement* been *Regu-*
lar, I conceive the Literal Sense would have implied, *That they*
claimed perfect obedience to Moses; whereas the Sense intended to
 be conveyed is, *We accept and acknowledge Moses, and desire to*
yield obedience to him; hence the *Disarrangement*. See Rule 321.

805. *The God hath spoken by Moses,—We have not known this*
fellow. Had the *Arrangement* been *Regular*, it would have implied,
That they personally had witnessed the evidence man possessed, rela-
tive to the connection between God and Moses; whereas the Sense
 intended to be conveyed is, *That they had evidence sufficient to con-*
vince them of the truth of the fact; consequently, the second clause
 is to be understood, *They had not sufficient evidence concerning him,*
whom they styled "this fellow;" hence the *Disarrangement*. See
 Rule 321. The Omission of the Article before *Moses*, I conceive
 shews, that it is not to be understood, that the reference here is to
 God's actually speaking, but to his giving commands through Moses,
 as had actual speaking been referred to, I think the Article would
 have been expressed before the word *Moses*.

806. *The God will not hear.* The Sense here intended to be

hear sinners, but if any one a worshipper should be,
⁸⁰⁷
 and his will doeth, he *heareth this person*,
⁸⁰⁸

32. since the ever, it was not heard, that any one
⁸⁰⁹opened *the* eyes of a blind *man* having been born,
⁸¹⁰

33. except this *man* was from God, he was not able
⁸¹¹
 to do any thing,

34. they answered and said unto him, in sins,
^{322,2}
 thou altogether wast *i e* *hast been*, yet thou teachest

 us, and they cast him out,

35. the Jesus heard, that they cast him out, and
 having found him, he said unto him, thou dost *now*
⁸¹²
 believe on the son of the God,

conveyed is, *Will not mark with his approbation and favor*; hence the *Disarrangement*. See Rule 321. Had the word *sinners* been *Disarranged*, otherwise than by being placed before the word *God*, it would have afforded the Sense, *The God of sinners*.

807. *He heareth this person*. The Sense intended to be conveyed is, *He acknowledges this person*; hence the *Disarrangement*. See Rule 321.

808. *Any one opened*. Literally, *Even when influenced by God*; whereas the Sense intended to be conveyed is, *By his own natural power*; hence the *Disarrangement*. See Rule 321.

809. *Eyes of a blind man*. Not opened the eyes, but, gave sight to; hence the Omission of the Article. See Rule 343.

810. *Except this man was from God*. Had the *Arrangement* been *Regular*, the Antecedent to the Pronoun would have been, *Except this blind man &c.*, such being the Literal Sense, but which not being the Sense intended to be conveyed, hence the *Disarrangement*. See Rule 321.

811. *From God*. See Note 506. Here the Sense intended to be conveyed is, *Except this man acted by God's authority*; hence the Omission of the Article. See Rule 343.

812. *Thou dost believe*. To say nothing of the improbability of supposing, that our Saviour asked such a question as this, it is clear

36. that ⁸¹³*man* answered and said, but who is he
⁸¹²
 Lord, in order that I should have believed *i e should*
fully believe on him.

37. Then the Jesus said unto him, verily thou hast
 seen him, and he that talks with thee, that *person* is.

38. Then the ⁴⁹⁴*man* said, I believe O Lord, and he
 worshipped him,

39. then the Jesus said, for judgment, I, into this
 world, came, in order that they that see not, should
 see, and they that see, blind should have become,
⁸¹⁴

40. and they of the Pharisees heard these things,
⁴⁹⁷
 those that are with him, and they said unto him. Is
 it not that we blind are,

from the *Government*, that it cannot be understood as an Inter-
 rogative, had it been, it would have been preceded by, *He asked him*,
 and not, *He said to him*; or the Pronoun would have been *Dis-*
arranged. This passage is interesting, in pointing out the Sense
 attached to the Tenses; here is the present Tense, *Thou dost believe*
i e thou art now performing the act of believing, but in the next
 verse, the Aorist is used, *In order that I should have believed i e I*
may complete the act. I do not think that our own Language, is
 able to express the Sense, in conjunction with adherence to a Literal
 Translation of the Greek, I have in consequence endeavoured, par-
 tially to meet the difficulty, by introducing a portion of the Sense in
 the Paraphrase.

813. *That man answered*. Had the *Arrangement* been *Regular*
 the Antecedent to the Pronoun would have been, *that Son answered*;
 hence the *Disarrangement*. See Rule 321.

814. *Blind should have become*. See Rule 322,1. Literally,
This would be the immediate necessary consequence of his coming;
 whereas the Sense intended to be conveyed is, *That although not*
a necessary consequence, the case would be as he stated; hence the
Disarrangement.

41. the Jesus said unto them, if blind ye were *i e*
had been, ye probably were not having sin. But now
 ye say, that we see. Therefore your sin remains.
⁸¹⁵

CHAPTER X.

1. Verily verily I say unto you, he that enters not
 by means of the door, into the sheep fold, but
 climbeth up some other way, that *man* a thief is, and
 a robber.

2. But he that enters by means of the door, a
 shepherd is of the sheep,
⁷⁶⁹
⁸¹⁶..

3. the porter opens to this *man*, and the sheep
 hear his voice, for the his own sheep he calls by
⁸¹⁷.....
 name, and leads out them,

4. and when the his own sheep he should have

815. *Your sin remains.* Literally, *Without a possibility of removal*; whereas the Sense intended to be conveyed is, *So long as your heart remains unchanged*; hence the *Disarrangement*. See Rule 322,1.

816. *The porter opens to this man.* Literally, *The porter does it*; whereas the Sense intended to be conveyed is, *The door is opened*; hence the *Disarrangement* of the Nominative. See Rule 322,1. Literally, *It is opened to the particular man specified*; whereas the Sense intended to be conveyed is *General, To every person of the character described*; hence the *Disarrangement* of the Pronoun. See Rule 321.

817. *The sheep hears.* See Rule 382. Every individual sheep does not hear, but in a collective Sense, they do hear; hence the Peculiar Government used; and as the Sense intended to be conveyed, has reference, not to the actual hearing, but to obedience to the instruction given; hence the *Disarrangement*. See Rule 321.

put forth, before them, he goeth, and the sheep follow⁸¹⁸
him, for they have known his voice.
.....

5. Indeed they should not have followed a stranger,⁸¹⁹
but they will flee from him, for they have not known⁸²⁰
the voice of the strangers referred to.
.....⁴⁹⁶

6. the Jesus spake this the parable unto them.
.....⁸²¹
But those *men* understood not, what things they
were, which he was speaking to them.

7. Then the Jesus said again to them. Verily^{322,2}
verily I say unto you, that I the door of the sheep to
.....
which I refer am,

8. all, as many as, before me, came *claiming to be*
⁷⁶⁹
the door, thieves are, and robbers, but the sheep
.....
heard not them,

9. I the door am, by means of me, if any one^{322,2}
.....
should have entered, he shall be kept safe, and shall
⁸²²
go in and out, and find pasture,
.....

818. *Follow him.* See Rule 382. As a whole, they do what is stated. The Sense here intended to be conveyed is, *This obey his directions*; hence the *Disarrangement*. See Rule 321.

819. *They should not have followed.* The Literal Sense would imply, *That they had followed*; whereas the Sense intended to be conveyed is, *There is no inducement to them to follow*; hence the *Disarrangement*. See Rule 321.

820. *The voice of the strangers.* The Literal Sense would imply, *There was a voice peculiar to strangers*; hence the *Disarrangement*. See Rule 321.

821. *They were.* See Rule 382. They did not generally make out the true Sense; hence the *Peculiar Government* here.

10. ⁸²³the thief cometh not, except in order that he
 should have stole, or killed, or destroyed *the sheep*,
 I came, in order that they should have life ⁸²⁴*assured*
 to them, verily abundantly should have, ⁸²⁵

11. I the shepherd that is good am, the shepherd
 that is good giveth his natural life, for the sheep. ^{322,2}
⁸²⁶

12. But the hireling and not a shepherd being, of
 whom the sheep his own are not, he seeth the wolf
 coming, and leaveth the sheep, and fleeth, and so the
 wolf catcheth them, and scattereth the sheep. ⁸²⁷

13. Now the hireling fleeth, because a hireling he ⁸²⁸

822. *And find pasture.* Literally, *He shall not fail to find*; whereas the Sense intended to be conveyed is, *He may find*; hence the *Disarrangement*. See Rule 321.

823. *The thief cometh out.* Literally, *At no time without such an object*; whereas the Sense intended to be conveyed is, *His coming will result in what is stated*; hence the *Disarrangement*. See Rule 322,1.

824. *Should have life.* Not of necessity, which is the Literal Sense, but, *Should have the means of obtaining it*; hence the *Disarrangement*. See Rule 321.

Had the Sense of, *Should have life*, been, *Should possess life*, I think it will be found, that the Substantive, *Life*, would not have been expressed, and the Verb rendered, *Have*, would have been supplied by *Zaw*

825. *Abundantly should have.* Not life, but the means of obtaining *assurance*; hence the Omission of the Pronoun *it*.

826. *Giveth his natural life.* Not of necessity, which is the Literal Sense, he only does so if required; hence the *Disarrangement*. See Rule 321.

827. *The wolf catcheth them.* Literally, *Of necessity*; whereas the Sense intended to be conveyed is, *Ordinarily does so*; hence the *Disarrangement*. See Rule 322,1.

828. *Now the hireling fleeth.* Literally, *Invariably*, whereas the

is, and it is not a concern to him, concerning the sheep,

14. I the shepherd^{322,2} that is good am, and know the
⁴⁹⁸
 my, and I am known of the my.

15. [Just as the father²¹¹ knows me, and I know
 the father,] for I give⁸²⁹ my natural life, for the

 sheep,

16. and other sheep I have, which are not of this
 fold, and those it is necessary⁸³⁰ for me to have brought
 in, that they shall hear my voice,⁷⁸⁹ that there shall be

 one fold, one shepherd,

17. on account of this, the father⁸³¹ loves me, I say

he loves me, for I give my natural life, in order that
 again I should have taken it,

18. no one takes it away, from me, but I give it

Sense intended to be conveyed is *General*, *He commonly does so*; hence the *Disarrangement*. See Rule 322,1.

829. *I give or lay down my natural life*. the Literal Sense of this would imply *Suicide*; whereas the Sense intended to be conveyed is, *I permit my life to be taken*; hence the *Disarrangement*. See Rule 321.

830. *It is necessary for me*. The Literal Sense of this implies, *For me personally*; whereas the Sense intended to be conveyed is, *It is necessary for them to be brought*; hence the *Disarrangement*. See Rule 321.

831. *Loves me*. The Literal Sense of this would imply, that it was for the reason stated, *That the Almighty loved his Son*; whereas the Sense intended to be conveyed is, *That in respect of laying down his life, it is no mark of God's displeasure, for the father loves him for so doing*; hence the *Disarrangement*. See Rule 321.

away, from myself ⁸³²for a season, I have power granted
 to me to have given it, and I have power ⁸³²granted to
 me again to have taken it, I received this the com-
 mandment ⁸³³to give it away for a season, from my
 father.

19. Therefore a division again there was among
 the Jews, on account of these sayings.

20. For many of them said, a devil he hath, or is
 mad, ⁸³⁴why hear ye him,

21. others said, these the words ⁸³⁵referred to are
 not of ⁴⁹⁷one having a devil. A devil is not able the
 eyes of blind ⁸³⁶persons to open.

832. *I have power.* The Literal Sense of this is, *I myself possess power*; unless the Sense intended to be conveyed is, *I am granted to exercise power*, what is the occasion of the *Disarrangement*. See Rule 321; hence the Paraphrase.

833. *I received this the commandment.* If our Saviour received from Almighty God, an actual command to give his life away, this would be the Literal Sense of this passage; but if he only received a general command to effect a certain end, in effecting which, he judged it necessary to give his life away, this would not be the Literal Sense of the passage, and consequently, the *Irregular Arrangement* should be used. See Rule 321. I will leave it to that man, who has the knowledge of these particulars, to determine absolutely, why the *Arrangement* here is *Irregular*.

834. *Why hear ye him.* The Sense here intended to be conveyed is, *Why give ye credence to him*; hence the *Disarrangement*. See Rule 321.

835. *These the words are not.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *What is expressed by the words*; hence the *Disarrangement*. See Rule 322, 1. It being not the words, but the collective Sense of the words, is the occasion of the Verb being in the *Singular*. See Rule 382.

836. *Eyes of the blind.* Literally, *What is stated*; whereas the

22. And it was the feast of dedication, at the Jerusalem *referred to*, and winter it was,

23. and the Jesus was walking in the temple, in Solomon's porch.

24. Then the Jews came round about him, and said unto him. ⁸³⁷ Until when do ye ⁸³⁹ destroy our natural life, if thou the Christ art, tell us plainly, ^{322,2}

25. the Jesus answered them, I told you, and ye believe not, the works which I do in my father's name, these *works* bear witness concerning me,

26. but ye do not believe. For ye are not of the sheep that are mine. ⁴⁹⁸ Just as I said to you,

27. the sheep that are mine ⁸³⁹ hear my voice, and I know them, and they follow me,

28. and I ⁸⁴⁰ give life eternal to them, so they should

Sense intended to be conveyed is, *He restored their sight*; hence the *Disarrangement*. See Rule 321.

837. *Stop*. The occasion of the *Major Stop* here is to shew, that the Metaphorical Sense, viz., *Destroy i e deprive us of the happiness and enjoyment of our natural life*, is the Sense intended to be conveyed; hence the *Major Stop*. See Rule 184.

838. *Do ye destroy our natural life*. Literally, *Do ye effect that end*; whereas the Sense intended to be conveyed is, *Do ye attempt to effect it*; hence the *Disarrangement*. See Rule 321.

839. *They hear my voice*. They do so generally, See Rule 382, hence the *Peculiar Government* here. The Literal Sense of, *My voice* is, *His actual words*; whereas the Sense intended to be conveyed is, *His instruction*; hence the *Disarrangement*. See Rule 321.

840. *I give life eternal*. The Literal Sense of this would imply,

never have perished unto the ever *i e* *everlastingly*,
 for no one ⁸⁴¹ plucks them, out of my hand,

29. my father who hath given to me greater *power*
 than all *men together have*, he exists, and no one is
 able to pluck out of my father's hand,

30. I and the father, one ⁸⁴² *in action* we are.

31. Then the Jews they took up again stones, in
 order that they should have stoned him,

32. the Jesus answered them, many good works I
 shewed you, from my father, on account of what
 work of them, ⁸⁴³ do ye stone me,

33. the Jews answered him, saying, concerning a
 good work, we do not stone thee, but for blasphemy,
 verily because thou, a man being, makest thyself
 a God,

compelled reception; whereas the Sense intended to be conveyed is,
I give the offer of eternal life; hence the *Disarrangement*. See
 Rule 321.

841. *For no one plucks them*. Literally, *Even when appointed
 to do so by God*; whereas the Sense intended to be conveyed is,
In opposition to the will of God; hence the *Disarrangement*. See
 Rule 321.

842. *One in action we are*. To sanction the Sense which the
 passage is commonly supposed to afford, the Numeral, *One*, would
 I think have been in the Masculine, instead of the Neuter, and the
 Verb, in the third Person Singular, and not as it is, in the first Person
 Plural. The Numeral being in the Neuter, must I think have re-
 ference here to a thing; hence the Paraphrase. See c. 17, v. 21.

843. *What work of them*. The Literal Sense of this would imply,
 that the reference here was to something resulting from the works

34. the Jesus answered them, it is not *blasphemy* to do so, it having been written in your law, I said, Gods ye *men* are,

35. if it called those *men* God's, for the sake of
⁸⁴⁴.....⁸⁴⁵.....
 whom, the word of the God came, and the scripture

 is not able to have been broken,

36. whom the father sanctified and sent into the world, ye say, that thou blasphemest, because I said,
⁸⁴⁶
 a son of the God I am,

37. if I do not the works of my father. Believe
⁸⁴⁷
 not me.

specified; whereas the Sense intended to be conveyed is, *What work of those that I have done*; hence the *Disarrangement*. See Rule 321.

844. *It called those men God's*. Had the *Arrangement* been *Regular*, this passage must have been rendered, *It called those God's*. Those God's, would then, jointly, be an Appellation; hence the *Disarrangement*. See Rule 321.

845. *The word of the God came*. Literally implies, *Direct reception*; whereas the Sense intended to be conveyed is, *To whom it was offered*; hence the *Disarrangement*. See Rule 322, 1.

846. *Because I said, a Son of the God I am*. These are the express words of our Saviour, and his own express declarations respecting himself, and as such, demand our particular consideration, but the Received Translation is, *Because I said, I am the Son of God*. Yet the Article preceding the word *Son*, is not our Saviour's; how far the Sense of each is the same, each reader must determine for himself.

847. *Stop*. Had the Stop been a *Minor Stop*, the Sense conveyed would have been to this effect; *If I do not the works of my Father, believe not any thing*; whereas the Sense intended to be conveyed is, *If I do not the works of my Father, believe not my attestation respecting what they prove*.

38. But if I do, though ye should not believe me,
⁸⁴⁸
⁸⁴⁹believe the works, in order that ye should have

 known and believed, that in me, the father is, and
 I, in him.

39. Therefore they were seeking again him to
 have taken, but he escaped out of their hand,

40. and he went away again beyond the Jordan
⁸⁵⁰
referred to, unto the place. Where John was, the
 first baptizing, and he abode there,

41. and ⁷⁹¹many came unto him and said, that John

 indeed a miracle did none. But all things what
⁸⁵¹
 soever John said concerning this *man*, true it was *i e*

has been,

42. and many believed there on him.

CHAPTER XI.

1. Now there was, a certain one being sick, Laza-

848. *Though ye shall not believe.* Literally, *An admission that they should not believe*; whereas the Sense intended to be conveyed is, *The expression of a supposition*; hence the *Disarrangement*. See Rule 321.

849. *Believe the works.* The Sense here intended to be conveyed is, *Believe the truths which the works establish*; hence the *Disarrangement*. See Rule 321.

850. *Stop.* Had the Stop here been a *Minor Stop*, it would have implied, that what succeeded it, *Was descriptive of the place*; whereas the Sense intended to be conveyed, has reference merely, *To a Description of an event*; hence the *Major Stop*. See Rule 184.

851. *All things whatsoever John said.* Literally, *John origi-*

rus, of Bethany, of the town of Mary and Martha her sister.

2. Now Mary was, she that anointed the Lord with the ointment, and wiped his feet with the hairs of her head, of whom the brother Lazarus was sick.

3. Therefore the sisters sent unto him, saying, Lord, behold, whom thou lovest, he is sick.

4. And the Jesus having heard, he said, this the sickness is not unto death, but for the glory of the God, in order that the Son of the God should have been glorified by means of it.

5. Now the Jesus was loving the Martha, and her sister, and the Lazarus.

6. Yet when he heard, that he is sick. ⁸⁵² Then even he remained, in where he was in place, two days.

7. Immediately after this, he says to the disciples, we should go into the Judea *referred to* again,

8. the disciples say unto him, master. ⁸⁵³ Lately the

nated; whereas the Sense intended to be conveyed is, *That John was inspired to express*; hence the *Disarrangement*. See Rule 321.

852. *Stop*. Literally, *He remained, because he heard*; whereas the Sense intended to be conveyed, is a mere statement of facts, *He heard, and after hearing, he remained*; hence the *Major Stop* here. See Rule 322.

853. *Stop*. Literally, *At the present time, they were seeking to do it*; whereas the Sense intended to be conveyed is as in the *Paraphrase*; hence the *Major Stop* here. See Rule 184.

Jews were seeking thee to have stoned, and again thou goest there,

9. Jesus answered, ²¹⁰ is it not twelve are hours of
the day, if any one should walk in the day, he
stumbleth not, because the light of this world he
sees.

10. But if any one should walk in the night, he
stumbleth, because ⁸⁵⁴ the light, is not with him,

11. these things he said, and after this, he says
⁸⁵⁵ Lazarus, our friend has been sleeping,
but I go, in order that I awake him.

12. Then his disciples said, Lord, if he has been
sleeping, he shall be saved.

13. Howbeit the Jesus had spoken concerning his
death. But those *men* thought, that of the resting
by the sleep, *common to man*, he speaks.

14. Therefore then the Jesus said unto them
⁸⁵⁶ plainly, Lazarus has died,

854. *The light is not with him.* Literally, *The light exists not with him*; whereas the Sense intended to be conveyed is, *He at the time referred to is not benefitted by it*; hence the *Disarrangement*. See Rule 322,1.

855. *Lazarus our friend has been sleeping.* Irregular. See Rule 322,1 in order to shew, that the ordinary Sense conveyed by these words, is not the Sense they are here intended to convey.

856. *Lazarus has died.* Literally, *Has actively done something*;

15. and I am glad on account of you, [in order that ye should have believed,] that I had not been there, but we should go to him.

16. Then Thomas said, [he that is called Didymus] to the fellow disciples, we should go, even we, in order that we should have died with him.

17. Then the Jesus having come, he found him four days already lying in the grave.

18. Now the Bethany *referred to* was near the Jerusalem *referred to*, about furlongs fifteen,

19. and many, of the Jews, had come to the *place*, on account of Martha and Mary, in order that they should have comforted them, concerning their brother.

20. Then the Martha as soon as she heard, that ⁸⁵⁷ Jesus comes, she met him. But Mary, in the house, was sitting.

21. Then the Martha said to the Jesus, Lord, if thou wast *i e had been* here, my brother probably had not died,

whereas the Sense intended to be conveyed is *Passive*, *Has been made subject to death*; hence the *Disarrangement*. See Rule 322,1.

857. *That Jesus comes*. Literally, *Jesus came, and she heard of it at the same instant*; whereas the Sense intended to be conveyed

22. but even now I have known, that whatsoever thou shouldst have asked of the God, the God will give thee,

23. the Jesus says unto her, thy brother shall rise again,

24. Martha says unto him, I have known, that he shall rise again in the resurrection, at the last day,

25. The Jesus said unto her, I ^{322,2}the resurrection and

 the life *that succeeds it* exist *i e give existence to*, he

 that believeth on me, though he should have died, he shall live again,

26. and every one that liveth and believeth on me, he should never have died, unto the ever, believest
²¹⁰
 thou this thing,

27. she says unto him. Yea, Lord, I have be-
^{322,2}
 lieved, that thou the Christ the Son of the God art,
⁸⁵⁸
 that comes unto the world,

28. and these things having said, she went and

is, *As soon as she heard that he was approaching, she set out, and soon after met him*; hence the *Disarrangement*. See Rule 322,1.

858. *The Son of God that comes unto the world*. I conceive, that Literally, that is applicable to every man; whereas the Sense intended to be conveyed is, *That in a special manner comes unto the world*; hence the *Disarrangement*. See Rule 321.

called Mary her sister. ⁸⁵⁹ Secretly having said, the
⁸⁶⁰ master comes, and calls thee,

29. that *woman* as soon as she heard, is roused quickly, and comes unto him.

30. Now not yet the Jesus had come into the town, but was in the place. ⁸⁶¹ Where the Martha met him.

31. Then the Jews that are with her, in the house, and comforted her, having seen the Mary, that hastily she rose up and went out, they followed her, saying, that she goeth unto the grave, in order that she should have wept there.

32. Then the Mary as soon as she came. ⁸⁶² Where
 the Jesus was, having seen him, she fell down at his ⁸⁶³

859. *Stop.* Had the *Major Stop* not here been expressed, I think the Sense would have been, *And called Mary her sister secretly, saying &c.*; but *Secretly* being an *Adverb*, and the *Participle* being, *Having said*, instead of, *Saying*, determines in my opinion the Rendering it to be as in my Translation. See Rule 184.

860. *The master comes.* Literally, *Is in the act of approaching*; whereas the Sense intended to be conveyed is, *Probably, that he had come*; hence the *Disarrangement*. See Rule 322,1.

861. *Stop.* Literally, *The particular house or room*; whereas the Sense intended to be conveyed is, *The Town or district*; hence the *Major Stop* here. See Rule 322.

862. *Stop.* Literally, *Where the Jesus was*, means, *Into the exact place he occupied*; whereas the Sense intended to be conveyed is, *Into his presence*; hence the *Major Stop* here. See Rule 184.

863. *At his feet.* Literally, *On his feet*; whereas the Sense intended to be conveyed is, *To the level where his feet were*; hence the *Disarrangement*. See Rule 321.

feet, saying to him, Lord, if thou wast *i e had been*
⁸⁶⁴
 here, my brother probably died not.

33. Then Jesus when he saw her weeping, also those that came with her, Jews, weeping, he groaned in the spirit, and troubled himself,

34. and said, where have ye laid him,

35. they say unto him, Lord, come and see, the Jesus wept.

36. Then the Jews said, behold.⁸⁶⁵ How he loved him.

37. But some, of them, said, was not this ²¹⁰*man*,

 able, he that opened the eyes of the blind, to have

 provided, in order that even this *man* should not
 have died.

38. Then Jesus again groaning in himself, cometh to the grave. Now it was a cave, and a stone was
⁸⁶⁶
 lying upon it,

39. the Jesus says, take away the stone, the sister

864. *My brother.* Literally, at that time she had no brother, she only had had one, *He who was my Brother*; hence the *Disarrangement*. See Rule 321.

865. *Stop.* Literally, what succeeds, is a direct expression of the measure of his love; whereas the Sense intended to be conveyed is, *it was but a consequence resulting from a great measure of love*; hence the *Major Stop* here. See Rule 184.

866. *And a stone was laying upon it.* Literally, *Upon the cave*; whereas the Sense intended to be conveyed is, *Upon the entrance to it*; hence the *Disarrangement*. See Rule 322, 1.

of him that had died, Martha, says unto him, Lord.⁸⁶⁷
Now he stinketh. For fourth day it is,

40. the Jesus says to her, no, I said to thee, that
if thou should have believed, thou shalt see the glory
of the God.

41. Then they took away the stone. And the
⁸⁶⁸ Jesus lifted the eyes of all upwards, for he said, father
.....
I thank thee, that thou heard me.⁸⁶⁹

42. Though I had known, that always thou hearest⁸⁷⁰
.....
me, but on account of the people that have stood by,
.....
I spoke, in order that they should have believed, that
⁸⁷¹
thou sent on this mission me,
.....

867. *Stop. Now he stinketh.* Literally, *I know that he does so*; whereas the Sense intended to be conveyed is, *I expect that he does so*; hence the *Major Stop* here. See Rule 184.

868. *The Jesus lifted the eyes &c.* Literally, *He actively did what is stated to himself, or to another, or others*; whereas the Sense intended to be conveyed is, *He caused the eyes to be directed upwards*; hence the *Disarrangement*. See Rule 322,1, and hence the Paraphrase.

869. *Stop.* Literally, *I thank thee, notwithstanding I know &c.*; whereas the Sense intended to be conveyed is, *I thank thee, that thou hast heard me, for though I know that thou always hearest me, yet on account of those that stand by, I have expressed my thanks*; hence the *Major Stop* here. See Rule 184.

870. *Thou hearest me.* The Sense here intended to be conveyed is, *Thou grantest what I request*; hence the *Disarrangement*. See Rule 321.

871. *Sent me.* See c. viii. 42. Literally, *The fact*; whereas the Sense intended to be conveyed is, *Believe that he was unfolding the Divine Will*; hence the *Disarrangement*. See Rule 321.

43. and these things having said with a voice loud,
he cried, Lazarus, come forth,

44. and he came forth, he that had died, having
been bound the feet and the hands with grave clothes,
and his face had been bound about with a napkin,
.....⁸⁷²
the Jesus says unto them, loose him, and send away
to depart.

45. Then many, of the Jews, that came to the
Mary, and saw, what things he did, believed on
him.

46. But some, of them, went away to the Pharisees,
and told them, what things the Jesus did.
.....⁸⁷³

47. Then the chief priests and the Pharisees,
gathered a council, and said, what do we, for this,
the man *referred to* many miracles doeth,

48. if we should have left him alone, all will
believe on him, and the Romans will come, and take
.....⁸⁷⁴
from us both the place and the nation.

872. *The face of him had been bound about.* Literally, *Not his face, but the whole of his head*; hence the *Disarrangement*. See Rule 321.

873. *The Jesus did.* Literally, *Confined to actions*; whereas the Sense intended to be conveyed, *Relates to the whole of his teaching*; hence the *Disarrangement*. See Rule 321.

874. *All will believe.* Literally, *All the world*; whereas the Sense intended to be conveyed is, *All that hear it*; hence the *Disarrangement*. See Rule 322, 1.

49. And one who *was* of them, Caiaphas, high-priest being of that year, said unto them, ye have not known any thing,

50. neither consider, that advantageous to us, in order that one man should have died for the people,
⁸⁷⁵
⁸⁷⁶.....
 and not all the nation should have perished.

51. And this, of himself, he said not, but high-priest being of that year, he prophesied, that the Jesus was about to die for the nation,

52. and not for the nation only, but in order that also the children of the God that had been scattered abroad, he should have gathered together in one.

53. Then from that the day *referred to*, they took council together, in order that they should put to death him.

54. Therefore Jesus, no more openly, was walking among the Jews, but went thence unto the country,

875. *One man should have died.* Literally, *Specifically what is stated*; whereas the Sense intended to be conveyed is, *That one man should suffer or sustain any loss, even of his life*; hence the *Disarrangement*. See Rule 322,1.

876. *All the nation should have perished.* Literally, *Exactly what is stated*; whereas the Sense intended to be conveyed is, *That as a nation they should suffer*; hence the *Disarrangement*. See Rule 322,1.

near to the wilderness, unto Ephraim, being called a city, and there continued with his disciples.

55. Now the passover of the Jews was near, and many went up to Jerusalem, out of the country, before the passover, in order that they should have purified themselves.

56. Then they sought for the Jesus, and said among themselves, in the temple, having been standing, what think ye, that he should not have come to the feast.

57. Now both the Chief Priests and the Pharisees had given a commandment, in order that if any one should have known.⁸⁷⁷ Where he is, he should have shewn, so that they should have taken him.

CHAPTER XII.

1. Then the Jesus, before six days of the Passover, came to Bethany.⁸⁷⁸ Where Lazarus that had died was, whom he raised from⁸⁷⁹ the dead.

877. *Stop. Where he is.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *In what place he is to be met with*; hence the *Major Stop*. See Rule 184.

878. *Stop. Where Lazarus was,* does not mean, *Where he had been*, but, *Where he then was*; hence the *Major Stop*. See Rule 184.

879. *From dead.* See Note to Rome iv. 24.

2. And they made him a feast there, and the
⁸⁸⁰Martha was serving. And the ⁸⁸¹Lazarus one was of

 them that sat at the table with him.

3. Then the Mary having taken a pound of ointment of spikenard, unadulterated, very costly, she anointed the feet of the Jesus, and wiped with her hairs his feet. And the ⁸⁸²house was filled with the

 odour of the ointment.

4. Then one says, of his disciples, Judas of Simon, Iscariot, that is about him to betray,

5. why was not this the ointment sold for three hundred pence, and given to the poor.

6. Now he spoke this *thing*, not that for the poor, it was concerning him, but because a thief he was, and the bag he was holding, and the things that are put in, he was bearing.

7. Then the Jesus said, send away her *i e detain*

880. *The Martha was serving.* Literally, I conceive implies, *That Martha discharged the whole of the servile duties*; whereas the Sense I conceive, intended to be conveyed is, *She assisted in the discharge of them*; hence the *Disarrangement*. See Rule 322,1.

881. *The Lazarus one was.* I conceive that this Literally means, *The Lazarus one had been*; whereas the Sense intended to be conveyed is, *The Lazarus was at the feast one that sat at the table with him*; hence the *Disarrangement*. See Rule 322,1.

882. *House was filled.* Irregular, See Rule 322,1, to shew that the Sense is to be understood *Metaphorically*.

her not with accusations, unto the day of my burial, she hath kept it.

8. For ye have the poor always, with yourselves.
⁸⁸³
 But ye have me not always.
⁸⁸⁴

9. Now much people knew, *even* of the Jews, that there he is, but they came not on account of the Jesus only, but in order that also they should have
⁸⁸⁵⁸⁷⁹
 seen the Lazarus, whom he raised from *the* dead.

10. Therefore the chief priests consulted, in order that even they should put to death the Lazarus,
⁸⁸⁶

11. because many, on account of him, were going away from the Jews, and were believing on the Jesus,

12. much people on the next day that came to
⁸⁸⁷

883. *For ye have &c.* Literally, *The poor are actually personally with you*; whereas the Sense intended to be conveyed is, *There is at all times persons that are poor*; hence the *Disarrangement*. See Rule 321.

884. *Ye have me not always.* See Note 883. Literally, *Not always with you in any way*, in consequence of the preceding Clause; whereas the Sense here is, *Ye have me personally not always*; hence the *Disarrangement*. See Rule 321.

885. *They should have seen.* Literally, *Seen personally him*; whereas the Sense intended to be conveyed is, *Satisfy themselves that he had really returned to life*; hence the *Disarrangement*. See Rule 321.

886. *Should put to death.* Literally, *That they personally should do it*; whereas the Sense intended to be conveyed is, *Should cause him to be put to death*; hence the *Disarrangement*. See Rule 321.

887. *Much people on the next day.* Literally, *The next twenty-*

the feast, having heard, that the Jesus comes to Jerusalem,

13. the branches of the palm-trees took, and went forth for meeting him, and were crying, Hosanna *i e save we pray thee*, having been blessed, he that cometh in ⁸⁸⁸the name of God, the king of the Israel referred to.

14. Now the Jesus having found a young ass, he ⁴⁹⁸sat on it. As it is, having been written. ⁸⁹⁰

15. Fear not, daughter of Sion. ⁸⁹¹Behold thy ⁸⁹²king comes, sitting on a colt of an ass.

16. Now these things ⁸⁹³his disciples understood not

four hours; whereas the Sense intended to be conveyed is, *The same twenty-four hours, but on succeeding days of the week*; hence the *Disarrangement*. See Rule 321.

888. *In name of God*. See my Tract on *κυριος*. To come in the name, would I conceive mean, *To have the Appellation of i e to be called by that name*; whereas the Sense intended to be conveyed is, *To come under the authority and sanction of*; hence the Omission of the Article. See Rule 343.

890. *Stop*. Literally, *We are not to fear, because it is written*; whereas the Sense intended to be conveyed is, that what is written is, *Fear not &c.*; hence the *Major Stop* here. See Rule 184.

891. *Stop*. Literally, *He that is acknowledged by man as a king*; whereas *He was not then so acknowledged*; hence the *Major Stop* here. See Rule 184.

892. *Thy king comes*. Literally, *Him that is acknowledged to be king*; whereas the Sense intended to be conveyed is, *Him that was really king*; hence the *Disarrangement*. See Rule 322,1.

893. *The disciples understood not*. Literally, *Did not comprehend*; whereas the Sense intended to be conveyed is, *Did not call to remembrance*; hence the *Disarrangement*. See Rule 322,1.

the first, but when the Jesus was glorified.⁸⁹⁴ Then
 they were remembering, that these things were ⁸⁹⁵ *done* ^{.....}
happened to him, *they* having been written, even
 these things done to him.

17. And the *party* of people bearing record to the
much people v. 12, the *party* that was with him, when
 he called the Lazarus,⁸⁹⁶ out of the grave, and raised
⁸⁷⁹.....
 him, from *the* dead,

18. on account of this *record*, indeed the *party* of
 the much people met him v. 12, because they heard
 this, him to have been doing the miracle.

19. Then the Pharisees said among themselves, ye
⁸⁹⁷.....
 perceive, that ye do not prevail any thing, behold,
 the world, after him, gone.

20. And certain Greeks were of them that come
^{322,2}.....

894. *Stop*. Literally, *Precisely at the time of his glorification*; whereas the Sense intended to be conveyed is, *After he had been glorified*; hence the *Major Stop* here. See Rule 184.

895. *Were*. Literally, *The things specified were not done to Jesus in their strict Literal Sense*; hence the Verb *Were*, is in the Singular. See Rule 382.

896. *He called the Lazarus out*. Literally, *He so called, as to cause Lazarus to come out of the grave*; whereas, I consider, the Literal Sense intended to be conveyed is, *He called, and God raised the Lazarus out of the grave*; hence the *Disarrangement*. See Rule 321.

897. *The Pharisees said*. Literally, *As a body they so uttered*; whereas the Sense intended to be conveyed is, *That men who were Pharisees did so speak*; hence the *Disarrangement*. See Rule 322,1.

up, in order that they should have worshipped at the feast.

21. And these came to Philip, that is of Bethsaida of the Galilee *referred to*, and were desiring him, saying, sir, we would wish the Jesus to have seen,

22. Philip cometh, and telleth the Andrew ⁸⁹⁸*referred to*, and again Andrew and Philip tell the ⁴⁹¹*human form* of Jesus.

23. Then the ⁴⁹⁶Jesus answered them, saying, the hour ^{.....}for my being seen by man has come, in order that the Son of man ⁴⁹³*i e him of the human race that is the son* should have been glorified by man.

24. Verily verily I say unto you, except the corn of the wheat *that is sown* having fallen into the ground, should have died, it alone abides. But if it should have died, it ⁸⁹⁹yields much fruit,

25. he that loveth his earthly life, he shall lose it, and he that hateth his earthly life, in this world, unto life eternal, he shall keep it,

898. *Andrew and Philip tell.* Literally, *Both gave utterance to it*; whereas the Sense intended to be conveyed is, *One utters and the other tacitly assents thereto*; hence the *Disarrangement*. See Rule 322,1.

899. *It yields much fruit.* Not in all cases, which is the Literal Sense; hence the *Disarrangement*. See Rule 321.

26. if any one would serve me, follow *i e obey* me,
 and where I am. There also the servant that is mine
 shall be if any one would serve me, the father will
 honor him.

27. Now *i e already* my soul has been troubled,
 and what I would have said is, father, save me, from
 this hour, but for this, *that* I came into this world for
 this hour,

28. father glorify thy name. Then a voice came
 out of the heaven, verily I glorified, and again I will
 glorify it.

900. *If any one would serve me.* Not me personally, which is the Literal Sense, but my cause; hence the *Disarrangement*. See Rule 322.

901. *Follow me.* Not Literally, the Sense intended to be conveyed being, *Yield obedience to my instruction*; hence the *Disarrangement*. See Rule 321.

902. *I am.* Not, *Where I now am*, which is the Literal Sense, but, *Where I shall be i e wherever I am*; hence the *Disarrangement*. See Rule 321.

903. *Stop.* Literally, *The precise place*; whereas the Sense intended to be conveyed is, *The same state and condition*; hence the *Major Stop* here. See Rule 184.

904. *The servant that is mine.* Literally, *He that serves me*; whereas the Sense intended to be conveyed is, *He that accepts, and is obedient to me*; hence the *Disarrangement*. See Rule 322,1.

905. *Now my Soul has been troubled.* I think it probable that the Literal Sense here is, *Hath been perplexed*; whereas the Sense intended to be conveyed is, *Hath been afflicted with pain*; hence the *Disarrangement*. See Rule 322,1.

906. *Glorify my name.* The Sense here intended to be conveyed is, *Glorify thyself*; hence the *Disarrangement*. See Rule 321.

907. *It.* Literally, *My name*; whereas the Omission of the Pro-

29. Therefore the people that had stood by, even having heard, they stated thunder to have been happening, ⁷⁹¹ others said, ⁹⁰⁸ an angel uttered it,

30. the Jesus answered and said, not on account of me, it the voice has come, but on account of you.

31. Now ⁹⁰⁹ judgment exists for this world. Now ⁹¹⁰
 the prince of this world *i e now he that now judges*

 shall be cast out *i e deprived of his power to judge*,

32. for I if I should have been lifted up from the ⁹¹¹
 earth, will draw all *classes of men to be followers of*

 myself.

33. Now this he said, signifying what death, he was about to die,

34. *the party of the people* answered him, we

noun, shews the Sense to be to this effect. See Rule 322, *I will glorify what you have referred to.*

908. *Uttered it.* Literally, *Spoke to him*, had the *Arrangement* been *Regular*, but the reference here is only to the greatness of the sound, an angel might have whispered to him; hence the *Disarrangement*. See Rule 321, and hence the Paraphrase.

909. *Now judgment exists for this world.* Literally, *Is being actually enforced*; whereas the Sense intended to be conveyed is, *Is certainly unfolded*; hence the *Disarrangement*. See Rule 322, 1.

910. *Now the prince of this world shall be cast out.* Literally, *Immediately so treated*; whereas the Sense intended to be conveyed is, *Commenced to be so dealt with*; hence the *Disarrangement*. See Rule 322, 1.

911. *Will draw all classes of men.* Literally, *All men*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

heard out of the law, that the Christ⁹¹² abides unto
 the ever, and how sayest thou, that it is necessary
 for the Son of the man⁹¹³ *i e him of the human race that*⁴⁹³
is the son to have been lifted up, who is, this the Son
 of the man *i e him of the human race that is the son.*⁴⁹³

35. Then the Jesus said unto them.⁹¹⁴ Yet a little
 while, the light, with you, is, walk.⁹¹⁵ While the light
 ye have, in order that darkness should not have come⁹¹⁶
 on you, for he that walketh in the darkness *referred*
to, he hath not known.⁹¹⁷ Whither he goeth.⁹¹⁵

36. While the light ye have, believe in the light,
 in order that sons of light ye should have been, these

912. *The Christ abides.* Literally, *Never dies*; whereas the Sense intended to be conveyed is, *Never ceases his dominion*; hence the *Disarrangement*. See Rule 322,1.

913. *For the son of the man to have been lifted up.* Literally, *For whoever is the person of that character*; whereas the Sense intended to be conveyed is, *For the particular person thus designated*; hence the *Disarrangement*. See Rule 321.

914. *Stop.* Yet a little time the light with you is, does not mean, *That the light is to be taken away from man*, but, *That man is to be taken from the light*; hence the *Major Stop*. See Rule 184.

915. *Stop.* While ye have the light, does not mean, *That the light will be taken from them*, but, *While they are able to use it*; hence the *Major Stop*. See Rule 184.

916. *That darkness should not have come on you*, Literally, *That you are not made dark*; whereas I think the Sense intended to be conveyed is, *That you make not yourselves dark*; hence the *Disarrangement*. See Rule 321.

917. *Stop.* Literally, *He knoweth not that he will be punished*; whereas the Sense intended to be conveyed is, *He knoweth not into what evil he may be led*; hence the *Major Stop* here. See Rule 184.

⁹¹⁸
 things the Jesus said, yet having departed, he *as to*

his being the Messiah was hid from *i e* was not dis-
 closed to them.

37. (Although so many of his miracles having
⁹¹⁹
 effected before them, they were not believing in him

to be the Messiah.)

38. in order that the saying of Esaias the prophet
⁹²⁰
 should have been fulfilled, which he spoke, Lord, who

 believed our report *respecting the Messiah*, and the
 arm of God *i e* the power of God to accomplish it was

⁹²¹
 revealed *i e* was acknowledged by whom,

39. on account of this *disbelief of Esaias's report*,
 they were not able to believe *Jesus to be the Messiah*,
 therefore again Esaias said,

40. he *in their disbelief of my report* hath blinded

918. *These things the Jesus said.* Literally, *The actual words recorded*; whereas the Sense intended to be conveyed, is I think, that the Sense of what he said, is alone here recorded; hence the *Disarrangement*. See Rule 321.

919. *His miracles.* Literally, *His own personally*; whereas the Sense intended to be conveyed is, *Miracles performed by him*; hence the *Disarrangement*. See Rule 321.

920. *In order that the saying &c.* Literally, *In order that the prophet's saying should be fulfilled*; whereas the Sense intended to be conveyed is, *In order that God's declaration by the prophet should be seen by man to be true*; hence the *Disarrangement*. See Rule 322, 1.

921. *The arm of God was revealed by whom.* Literally, *To whom*; hence the *Disarrangement*. See Rule 321.

⁹²²
 their eyes *in relation to the Messiah*, and hath
⁹²²
 hardened their heart *in relation to the same*, in order

 that they should not have seen with the eyes *with*
⁹²³
which they looked into this subject, or understood with
⁹²³
 the heart *with which they regarded it*, or should have
 been converted, or I should have healed them,

41. these things Esaias said, when he beheld his
 glory, and spoke concerning him.

42. Yet indeed even of the chief rulers, many
⁷¹¹
 believed on him, but on account of the Pharisees,

 they were not confessing, in order that not put out
 of the synagogue they should have been.

43. For they loved the glory of the men *referred*
to more than the glory of the God.

44. Therefore Jesus ⁹²⁴cried and said, he that be-

922. *He hath blinded their eyes, and hardened their heart.*
 The occasion of the *Disarrangement* I do not consider to be designed
 to shew, that the Sense is to be understood Metaphorically; for I
 am not aware what other than a Metaphorical Sense can be attached
 to, *And hath hardened the heart of them.* In this opinion I am
 supported by Mat. 13-16, *The ears of you.* I consider the occasion
 of the *Disarrangement*, is to shew, that the Sense is to be understood
 with restriction; *He hath not blinded their perception on every*
point, but only in relation to the Messiah; hence the *Disarrange-*
ment. See Rule 321, and the following Note.

923. *With which they looked at this subject.* See preceding Note,
 and observe, no Pronoun is expressed, it is not, *The eyes of them*, as
 by its omission do I justify my Paraphrase.

924. *Therefore Jesus cried and said.* Literally, *What is here*

lieveth on me, he believeth not on me, but on him that sent me,

45. and he that beholdeth me *with acceptance*, he beholdeth him that sent me *with acceptance*,

46. I a light, unto the world, have come, in order that every one that believeth on me, in the darkness ⁹²⁵ *of uncertainty as to his future state.* He should not have abode,

47. for if any one of *i e belonging to* me should have heard the words *which I have spoken*, and should not have believed ⁹²⁶ *all the truth*, I should not condemn him. For I came not, in order that I should condemn the world, but in order that I should have saved the world,

48. he that rejecteth me, and receiveth not my words, he hath that that condemns him, the word which I spoke, that *word* shall condemn him, in the last day,

stated, follows what is stated in the preceding verse; whereas it follows what is stated in verse 36, the intermediate verses being a digression; hence the Disarrangement. See Rule 322, 1.

925. *Stop.* Literally, *Every one that believeth on him in any manner should not doubt; whereas the Sense intended to be conveyed is, He that truly believeth in him would not do so; hence the Major Stop here. See Rule 184.*

926. *All the truth.* It must not be forgotten, that the Pronoun, *Them*, is not expressed. It is not, *And should not have believed them i e the words.*

49. for I, of myself, spoke not, but he that sent
me, father, he ⁹²⁷ gave me a commandment, what I
should have said, even what I shall utter,

50. and I have known, that his commandment
⁹²⁸ life eternal is. Therefore what things I say, I. ⁴⁹⁸ As
the father hath said unto me, so speak.

CHAPTER XIII.

1. Now before the feast of the passover, the Jesus
having known, that ⁹³⁰ his hour has come, in order that
he should have departed out of this world, to the
father, having loved the his own that are in the
world, unto end, he loved them,

2. also the Jesus having known after supper having
been ended, the devil already having entered into
the heart of Judas of Simon, Iscariot, in order that
he should have betrayed him,
⁹³¹
⁹³²

927. *Gave me a commandment.* The Literal Sense of this would require, a specific appointment of every word spoken; whereas I conceive the Sense intended to be conveyed is, *A general instruction relative to all the matters on which he taught*; hence the *Disarrangement*. See Rule 321.

928. *That his commandment life eternal is,* Literally, *To every one, even to those that reject it*; hence the *Disarrangement*. See Rule 322, 1.

930. *My hour.* The Literal Sense of this would imply, *An hour especially his*; whereas the Sense intended to be conveyed is, *The time when he was appointed to die*; hence the *Disarrangement*. See Rule 321.

931. *In order that he should have betrayed him.* Literally, *He*

3. that the father hath given to him all things,
⁹³².....⁹³³.....
 with respect to the hands *i e the performance*, and
⁹³⁴
 that from God, he came, and that to the God, he
 goes,

4. he rises from the supper, and lays aside the
 garments *worn at suppers*, and having taken a towel,
⁹³⁵
 he girded himself.

5. Then water pours into the basin *used for wash-*
ing, and began to wash the feet of the disciples, and
 to wipe with the towel, with which he was, having
 been girded.

6. So he comes to Simon Peter, but that *man* says
⁹³⁶⁹³⁷
 unto him, Lord, dost thou wash my feet,

personally do it; whereas the Sense intended to be conveyed is, *Cause him to be betrayed*; hence the *Disarrangement*. See Rule 321.

932. *That the father hath given to him all things*. Literally, *Without any exception*; whereas the Sense intended to be conveyed is restricted, *To the things connected with his mission*; hence the *Disarrangement*. See Rule 321.

933. *The performance*. It can hardly escape a careful reader, that there is no sanction for the Pronoun, *His*, in the Received Translation; hence my Paraphrase.

934. *From God*. Had the article been here expressed, I conceive it would have implied, An absolute separation from God, such being the Literal Sense, which not being the case, is the occasion of its omission here. See Rule 343. Observe end of Verse, *And to the God he goes*. See Note 506.

935. *Stop*. I am not satisfied that the *Major Stop* is here expressed, I see no reason for its expression, and question whether what succeeds it is not a Conjunction.

936. *But that man comes &c*. I conceive that Literally, the

7. Jesus answered, and said unto him, what I do, thou hast not known yet. But thou shalt know after these things *have been done*,

8. Peter says unto him, thou shouldst not have washed my feet, unto the ever, the Jesus answered him, if I should not have washed thee, thou hast not a part, with me,

9. Simon Peter says unto him, Lord. ⁹³⁸ Wash not my feet only, but also the hands and the head of me,

10. the Jesus says unto him, he that has been washed, ⁹³⁹ hath no need to accomplish the end I propose save the feet to have washed, but clean wholly is, so ye clean are, but it is not all.

11. For he had knowledge of him that betrays him, on account of this *knowledge*, he said, it is not, ye all clean are.

Antecedent to the Pronoun here is, *Jesus*; whereas it is, *Simon Peter*, hence the *Disarrangement*. See Rule 321.

937. *Dost thou wash my feet.* The occasion of the *Disarrangement* here, I consider intended to mark the Sentence to be an Interrogation. See Rule 210. Usually the Pronoun, *Thou*, would have been *Disarranged* for this purpose, but in the present case, the Pronoun, *Me*, is selected. I conceive to make it Emphatic. See Rule 321.

938. *Stop.* What follows this Stop is not an Assertion, but a Request; hence the *Major Stop*. See Rule 184.

939. *He hath no need.* The Literal Sense of this is very far from being true; hence the *Disarrangement*. See Rule 321, in order to point out the Sense expressed in the Paraphrase.

12. Then after he washed their feet, and taken his garments, having sat down again, he said unto them, understand, what I have done to you,

13. ye call me, the master and the lord, and truly ye speak. Because I am *these*.

14. Then if I washed ⁹⁴⁰ your feet, *I that am* the lord and the master, verily ye owe to wash the feet of ⁹⁴¹ one another.

15. For an example I gave you, in order that as I did to you, so ye should do.

16. Verily verily I say unto you, a servant greater than his lord is not, neither one sent, greater than he that sent him,

17. if these things ye have understood, happy ye are, if ye should do them,

18. not concerning all of you, do ²¹⁰ I speak *this i e I speak not this of you collectively*, I have known, whom I chose, yea, *I choose as I have done*, in order

940. *Your feet*. The Literal Sense would imply, *Feet the common property of them all*; hence the *Disarrangement*. See Rule 321.

941. *Ye owe to wash the feet of one another*. Literally, *To do that particular Act*; whereas the Sense intended to be conveyed is, *To do corresponding menial acts*; hence the *Disarrangement*. See Rule 321.

that the Scripture should have been fulfilled, he that
⁹⁴²
 eateth with me the bread of a disciple, he lifteth up
 against me his heel,

19. now, I tell you, before the *thing* to have come
 to pass is, in order that when it should have come,
 ye should have believed, that I exist.

20. Verily verily I say unto you, he that receiveth,
 whomsoever I shall send, he *in effect*⁹⁴³ receiveth me.
⁹⁴³
 And he that so receiveth me, he receiveth him that

 sent me,

21. these things the Jesus having said, he was
 troubled in the spirit, and testified, and said. Verily
 verily I say unto you, that one, of you, shall betray
 me.

22. Then the disciples were looking on one another,
 doubting concerning whom, he spake.

23. Now there was, leaning, one, of his disciples,
 on the bosom of the Jesus, whom the Jesus was
⁹⁴⁴
 loving.

942. *In order that the Scripture should have been fulfilled.*
 Literally, *Merely to verify what was said*; whereas the Sense in-
 tended to be conveyed is, *In order that man should witness its*
verification; hence the *Disarrangement*. See Rule 322,1.

943. *He in effect receiveth me.* The occasion of the *Disarrange-*
ment is designed, I consider, to determine this to be the Sense in-

24. So Simon Peter beckons to this *man* to have asked, whoever may it be, concerning whom, he spake.

25. Then that *man* having fallen on the breast of the Jesus, says unto him, Lord who is it,

26. the Jesus answers, that *man* it is, to whom I, having dipped the sop *now in my hand*, shall give, and having dipped the sop, he gives to Judas of Simon, Iscariot,

27. and after the sop.⁹⁴⁵ Then the Satan entered into that *man*.⁹⁴⁶ Then the Jesus says unto him, what thou doest, do quickly.

28. But this *saying* no one understood of those at the table, for what, he said it.

29. But some were thinking.⁹⁴⁷ Because the bag, the Judas was holding, that the Jesus says unto tended to be conveyed, which certainly is not the Literal Sense; hence the *Disarrangement*. See Rule 321.

944. *Whom the Jesus was loving*. This Literally implies, *That Jesus was not loving the other disciples*; hence the *Disarrangement*. See Rule 321.

945. *Stop*. Literally, I conceive, that what follows this *Stop*. would refer to *Jesus*; hence the *Major Stop* here. See Rule 322.

946. *Thou*. Observe the Conjunction here used, which marks a deduction from what precedes, thus, *Therefore the Jesus says &c.*

947. *Stop*. Literally, *Because Judas held the bag, the people thought*; whereas the Sense intended to be conveyed is, *Not that his situation necessarily cause them so to think, but only his situation influenced the direction of their thoughts*; hence the *Major Stop* here. See Rule 184.

him, buy, what we have need of for the feast, or
⁹⁴⁹.....
 in order that something should have distribution

 to the poor.

30. Then having received the sop, that man
 immediately went out. And night was, when he
 went out,

31. the Jesus says now, the Son of the man *i e*
⁴⁹³
him of the human race that is the son was glorified
i e had been made glorious, for the God was glorified
⁹⁵⁰
i e has been made glorious by him,

32. if the God, was glorified *i e has been made*
⁹⁵⁰
glorious by him, then the God will glorify him, in

 himself, yea immediately he will glorify him,

33. little children. Yet a little time, with you,
⁹⁵¹

948. *We have need of.* Literally, *need*, means, *cannot be done without*; whereas I conceive the Sense intended to be conveyed is, *What is usually had at the feast*; hence the *Disarrangement*. See Rule 321.

949. *In order that &c.* Had the *Arrangement* been *Regular*, I consider the Sense conveyed would have been, that Jesus had commanded to buy what was necessary for the feast, and to give immediately something to the poor; whereas I consider the Sense intended to be conveyed, is to this effect. *Buy what we require for the feast, as well as for the distribution to the poor that is connected with it*; hence the *Disarrangement*. See Rule 321.

950. *If the God was glorified.* Literally, *Made intrinsically more glorious*; whereas the Sense intended to be conveyed is, *If man became more sensible of the glory that God possessed by him*; hence the *Irregular Arrangement*. See Rule 321.

951. *Stop.* Had the *Stop* here been a *Minor Stop*, the Pronoun *You* would be restricted to the *Little Children*; whereas the Sense

I am, ye shall seek me, and as I said to the Jews,
 that where I⁹⁵² go, ye are not able to have come, so
⁹⁵³ I say to you now,
⁹⁵⁴

34. I give unto you a fresh injunction, in order
⁴⁹⁸.....
 that ye should have loved one another. As I loved
 you, in order that even ye should have loved one
 another, during this *affliction*,

35. all shall know, that disciples ye are to me, if⁹⁵⁶
⁹⁵⁷ ye should have love to one another,

intended to be conveyed is, *I tell my little children this that follows* ;
 hence the *Major Stop* here. See Rule 184.

952. *I go*. I conceive the occasion of the *Disarrangement* here,
 See Rule 321, is to shew, that the Literal Sense is not the Sense
 intended to be conveyed ; for I conceive the Literal Sense would
 be verified, by any one being, as Jesus was, laid in a grave.

953. *I say to you*. Literally, this would be confined to those to
 whom he spoke ; whereas I conceive the Sense intended to be con-
 veyed is, *To you who are my disciples* ; hence the *Disarrangement*.
 See Rule 321.

954. *I give unto you a fresh injunction*. This Literally implies,
 something to be done, whereas all that they received, was information,
 of what was to happen ; hence the *Disarrangement*. See Rule 321.

I would here observe, that there is no justification for the Trans-
 lation, *A new commandment to love one another*, which considering
 our Saviour's character, proclaims its own falsification, by styling a
 commandment, *to love*, a new commandment. No wonder that
 thousands have been puzzled at this. Our Saviour says, that he gave
the new commandment, or, in other words, revealed to them what was
 about to happen, in order that they should cultivate love for each
 other.

956. *Disciples ye are to me*. Let this be first observed, it is not,
Disciples of me i e my disciples, but, *Disciples to me* ; this Literally
 would imply, the disciples' acceptance of Jesus ; whereas I question
 whether the Sense intended to be conveyed, is not to this effect, *All*
shall know, that those exercising such love, are accepted by me as
disciples ; hence the *Disarrangement*. See Rule 321.

957. *Ye should have love*. Literally, *What has been described*

36. Simon Peter says unto him, Lord, whither goest thou, the Jesus answered him. ⁹⁵⁸ Whither I go, thou art not able me now *i e while in this world* to have followed. But afterwards thou shalt follow me,

37. Peter says unto him, Lord, why am I not able thee to have followed now, I will lay down my ⁹⁵⁹ natural life for thee,

38. the Jesus answered him, *thou sayest* thou wilt ⁹⁵⁹ lay down thy natural life for me. Verily verily I ⁹⁶⁰ say unto thee, a cock will not crow, until when, thou ⁴⁹⁹ shalt deny me thrice.

CHAPTER XIV.

1. Be not troubled, ⁹⁶² your heart *at my saying I go away*, believe in the God, also in me, believe,

shall happen, if ye to whom I address myself, should have love; whereas the Sense intended to be conveyed is, That ye are disciples to me, if ye who claim to be so, should have love; hence the Disarrangement. See Rule 321.

958. Stop. Literally, *He went to the grave*; hence the Major Stop here. See Rule 184.

959. *I will lay down &c.* Literally, *He had determined to do it*; whereas the Sense intended to be conveyed is, *He was ready to do it*; hence the Disarrangement. See Rule 321.

960. See Matthew xxvi. 74.

962. *Your heart.* Literally, *Has reference to something common to them all*; whereas the Sense intended to be conveyed, *Has reference to their individual feeling*; hence the Disarrangement. See Rule 321.

2. in the house of my father, many mansions there are. Yet in case I told not possibly you, *I now tell you*, I go to have prepared a place for you,

3. and if I should have been gone, and shall prepare for you a place. Again I come, and will receive you, to myself, in order that where ⁹⁶³ I am, even ye should be, ⁹⁶⁴

4. *I say ye should be*, for whither I go, ye have known, *I go to the father*, and ye ⁹⁶⁵ have known the way that leads to him,

5. Thomas says unto him, Lord, we have not known. ⁹⁶⁶ Whither thou goest, and how are we able the way to have been knowing,

6. the Jesus says unto him, ^{322,2} I the way exist i e

963. *Stop*. Literally, What follows this *Stop*, *Again I come*, is an exact repetition of what had before happened, such however is not the case; hence the *Major Stop* here. See Rule 184.

964. *Where I am*. Literally, *If at the right hand of God, even ye should be there*; whereas the Sense intended to be conveyed is, *In the region where I am, even ye should be*; hence the *Disarrangement*. See Rule 321.

965. *And ye have known the way*. Literally, *Ye are aware that ye have known the way*; whereas the Sense intended to be conveyed is, *Ye have known (although ye may not be aware of it) that which is the way*; hence the *Disarrangement*. See Rule 321.

966. *Stop*. Literally, what follows this *Stop*, would mean, *That they did not know, that he would go to heaven*; whereas the Sense intended to be conveyed is, *That they did not know the exact particulars of the place where he would go to*; hence the *Major Stop* here. See Rule 184.

disclose that leads to the father, and the truth that is accepted by him, and the life that is obtained from him, no one cometh to the father i e cometh in this world to a knowledge of God being his father, except by means of me,

7. if ye had *obtained* a knowledge of me, verily ye ⁹⁶⁷ had *obtained* probably a knowledge of my father, and from henceforth *having told you this*, ye have a knowledge of him, and have beheld him *as he ordinarily reveals himself to man*,

8. Philip says unto him, Lord, make known to us the father, and it sufficeth us,

9. the Jesus says unto him, ²¹⁰ am I so great a time with you, and thou hast not a knowledge of me Philip, he that beholdeth me ⁹⁶⁸ *aright*, he hath beheld the father *as he ordinarily reveals himself to man*, and how sayest thou, make known to us the father,

10. dost thou not believe, that I, in the father,

967. *Verily ye had obtained probably a knowledge.* Literally, *Of the father personally*; whereas the Sense intended to be conveyed is, *Of the father's dealing with man*; hence the *Disarrangement*. See Rule 321.

968. *He that beholdeth me, he hath beheld the father.* The Translation, *He that hath seen me, hath seen the father*, can in no way be justified, it must be, *He that sees me, he hath seen the father*. See 1 John iv. 20, and iii. John 11.

and the father, in me, is, the words which I speak to you, of myself, I speak not. For the father that dwelleth⁹⁶⁹ in me, he doeth the works *which my words foretell shall happen,*

11. believe me *in saying*, that I, in the father, and the father, in me, *is*. And if not, on account of the works themselves *occurring*, believe me.

12. Verily verily I say unto you, he that believeth in me, the works which I effect *in completion of my promises*, even that *man* shall do, and more than⁹⁷⁰ these, he shall do, for I, to my father, go,

13. for what thing soever ye asked *of the father* for *advancing* my name, this I will effect, in order that *to man* the father should have been glorified through the son,

14. *I say through the son*, if what ye asked for *advancing* my name, I shall effect,

15. if ye love me, keep the commandments that⁹⁷¹ I deliver to you,

969. *Dwelleth in me.* Irregular, I conceive to shew, that the Sense is to be understood *Metaphorically*. See Rule 321.

970. *More.* In order to prove the incorrectness of my Paraphrase let a probable explanation be given of, who, in the present day, even claims to do, *The works that our Saviour did*; as also, who at any time whatever, ever did a greater work, than say to the sea, *Peace be still*, and to man, *Thy sins are forgiven thee*.

16. and I will pray the father, and he shall give
⁹⁷² another comforter to you, in order that it should

 abide with you, unto the ever,

17. the spirit of the truth ⁹⁷³ concerning me, which
 the world is not able to have received, because it
 does not examine it, ⁹⁷⁴ neither has knowledge of it. ⁹⁷⁴
 But ye have knowledge of it, for with you, it ⁹⁷⁴ i e the
knowledge dwells, and in you, it shall be,

18. I will not leave you desolate, I come to you,

971. *Keep the commandments that I deliver to you.* Literally, this is confined to *Absolute commands*, whereas the Sense intended to be conveyed is, *Intended to embrace every kind of instruction*; hence the *Disarrangement*. See Rule 321.

972. *He shall give you another comforter.* I perceive no reason why the passage is *Disarranged*, except it is to shew, that it is not an Existence which is here referred to, and which the Literal Sense would require it to be, but merely a Cause or Source of comfort, *I will pray the Father, that he will enable you to perceive, that which the truth shall effect, and thereby procure comfort to yourselves.* See Rule 321. Let those who differ from me, assign a just reason for the *Disarrangement* here. See Note to Verse 26 *The Comforter*.

973. *The Spirit of the truth.* I much question, whether in accordance to the usage of Greek, the Phrase, *Spirit of Truth*, can any more be regarded as the Appellation of an Individual, than can the Phrases, *Spirit of bondage—Spirit of fear—Spirit of adoption—Spirit of deep sleep &c. &c. &c.* be so regarded; and still less am I aware, that the phrase, *The Spirit of the Truth*, can be so regarded, as the Article before the last word, most unquestionably increases the difficulty of so regarding it; at all events, I cannot recal anything that will justify either phrase being so regarded, and I am not able to prescribe a better *Form of Greek*, than is here used, to express the Sense that is contained in my Paraphrase. See my Tract on Πνευμα.

974. *It.* To express the Sense in my Translation, can a better *Form of Greek* be employed, than that which is used in the original?

19. yet a little, and the world ⁹⁷⁵no more beholds
 me. Yet ye behold me, as I have life, so ye shall
 have life in that the day *referred to*,

20. ye shall know, that I ⁹⁷⁶*am* in my father, and ye
 are in me, and I *am* in you,

21. he that hath my commandments, and keepeth
 them, that *man* it is, that loveth me. And he that
 loveth me, he shall be loved of my father, and I will
 love him, and will manifest to him myself,

22. Judas says unto him, not the Iscariot, Lord,
 but what hath happened, that thou art about to
 manifest to us ⁹⁷⁷*that believe in thee* thyself, for is it
 not, *that thou hast done this* to the world,

23. Jesus answered, and said unto him, if any one
 loves me, he will keep my saying, and my father will

975. *No more beholds me.* The Sense here intended to be conveyed is, *Beholdeth me no more in the manner in which it used to behold me*, which being a limited Sense, is not the Literal Sense; hence the *Disarrangement*. See Rule 321.

976. *Ye shall know.* Literally, I conceive that the occasion of the *Disarrangement* here is to shew, that the knowledge is not confined to the time that has been previously stated, *In that day*; See Rule 321.

977. *Thou art about to manifest to us &c.* Literally, *To us in particular*; whereas the Sense intended to be conveyed is *General*, *All that believe in thee*; hence the *Disarrangement*. See Rule 321.

978. *He will keep my saying.* Literally, *He does so absolutely*; whereas the Sense intended to be conveyed is, *He desires and strives to keep it*; hence the *Disarrangement*. See Rule 321.

979. *My father will love him.* Literally, *Under all circum-*

love him, and to him, we will come, and will make
 980.....

an abode with him,
 978

24. he that loves not me, he keeps not my sayings,
 981.....
 though the word which ye hear, mine is not, but *the*
 982
 fathers that sent me,

25 these things I have spoken to you, with you,
 abiding.

983
 26. For the comforter, the spirit that is holy,

stances; whereas the Sense intended to be conveyed is, *While he continues so to love me*; hence the *Disarrangement*. See Rule 322, 1.

980. *And will make an abode*. Not actually, which is the Literal Sense, but the individual shall feel himself to be blessed, protected, and cared for, as fully as had what is stated, actually occurred; hence the *Disarrangement*. See Rule 321.

981. *Mine is not*. Literally, in this connection, *I spoke not*; whereas the Sense intended to be conveyed is, *I spoke not by my own authority, but by the command of God*; hence the *Disarrangement*. See Rule 321.

982. *The father that sent me*. See Note above. Literally, *The father spoke it*; whereas the Sense intended to be conveyed is, *By the Father's command I spoke it*; hence the *Disarrangement*. See Rule 321.

983. *The Comforter—the Spirit*. See my *Tract on Πνευμα*, and notes to v. 16-17. There is every reason to consider, that the Comforter here spoken of, is not the same as is spoken of in v. 16 and 17; since if it was, the phrase would then I think be, *The Spirit of truth*, but it is, *Spirit of the truth*, that is, *of the truth referred to, i.e. concerning me*. And not only do the Phrases themselves differ, but the facts connected with each, are also different. The one termed, *Another Comforter—The spirit of the truth*, has relation, *only*, to effects that are natural. The other termed, *The Comforter—The Spirit the holy*, has relation to effects that are Supernatural. In John xiv. 16, we read, *I will pray the father, and he shall give another Comforter to you, in order that he should abide with you unto the ever, the spirit of the truth (concerning me) which the world is not able to receive, because it does not examine it, neither has knowledge*

984

which the father will send for *advancing* my name,
985.....
 that *comforter* shall teach you all things, and bring

 to your remembrance all things, which I said unto
 you,

of it, but ye have knowledge of it, for with you it dwells, and in you, it shall be. The truth concerning our Saviour, did dwell with his disciples, yet Jesus might pray to God in their behalf, for another Comforter in relation thereto, in their perception and acceptance of it, and their completion, confirmation and continuation in it, unto the ever; but how according to the Received Translation, *the world's not being able to receive it, because it does not see or know it*, whether referred to the Holy Spirit, or to the truth, is to be regarded, not as the world's misfortune, but as its fault, I am not able to understand. In C. xv. 26 There is no new matter. In C. xvi. 13 it is not said, *it will guide, into all truth, but into all the truth (concerning me,)* and the only clause in it, that appears to sanction an idea of more than natural agency, is, *and the things that do come, it will shew i e explain or make apparent to you;* but had Supernatural Agency been referred to, the Greek would have been, *It will shew you the things to come, or, the things that will come.* And now compare what is here said, with what is said respecting the operation of the Holy Spirit C. xvi. 13. Here it is, *it will guide you into all the truth*, observe the limitation, *it will not speak by itself, but whatever it should have received, it will speak;* but in C. xiv. 26, it is, *It shall teach you all things, and bring to your remembrance, all things which I said to you.* To teach all things, and to bring to remembrance all things, must be effected by Supernatural Power. What in C. xvi. 7 is as regards man's knowledge of it, to prevent the Holy Spirit's (which dwells in the disciples C. xiv. 16) coming to them, unless our Saviour departed from them, and unless our Saviour did depart from them, how was it possible for, *The Spirit of the Truth*, in relation to the Prophecies respecting his death, to be with any of the followers of our Lord. I am not aware, that verses 8, 9, 10 and 11, of C. xvi., afford any decisive evidence, in favor of either view of the subject.

984. *The father will send.* Literally, this implies, *An absolute transit of some material substance;* whereas I conceive the Sense intended to be conveyed *Has relation only to the exercise of miraculous power;* hence the *Disarrangement*. See Rule 322,1.

985. *Shall teach you.* Literally, *You in particular;* whereas the Sense intended to be conveyed is, *General, All that believe in me;* hence the *Disarrangement*. See Rule 321.

27. I leave peace with you, I give a peace that is
 mine to you, not as the world gives, I give to you.
 Trouble not your heart. Neither fear,

28. ye heard, that I said unto you, I go away and
 come again unto you, if ye were loving me, ye were
 probably rejoiced, for I go to the father, and my
 father greater than I he is,

29. and now I have told you previously to its being
 possible for it to have happened, in order that when
 it should have happened, ye shall believe,

30. not now many things I will tell unto you.
 For the prince of the world cometh, and in me, he
 hath not any thing,

31. but what I do tell I speak in order that the
 world should have known, that I love the father, and
 as the father gave commandment to me. So I do,
 be up, we should go hence,

986. *I leave peace.* The Literal Sense admits of no limitation; whereas the Sense intended to be conveyed is restricted, *I leave to you the attainment of peace*; hence the *Disarrangement*. See Rule 321.

987. *Not as the world gives.* Literally, not even in the same manner; whereas the Sense intended to be conveyed is, *Not of the same description*; hence the *Disarrangement*. See Rule 321.

989. *The prince of the world cometh.* I conceive this is *Disarranged*, in order to shew, that the Sense intended to be conveyed is the Metaphorical Sense, representing *Earthly power* as an *Existence*; hence the *Disarrangement*. See Rule 321.

CHAPTER XV.

1. I the vine that is true am, and my father the
^{322,2}
⁹⁶⁹ husbandman is,

2. every branch, in me. Not bearing fruit, he
⁹⁹¹
 taketh away it, and every branch in me the fruit re-
 ferred to bearing, he purgeth it, in order that it
⁹⁹²
 should bring forth more fruit now,

3. ye clean are, by means of the words *i e promise*
of reconciliation to God, which I have spoken to you,

4. abide in me, and I in you. As the branch is
⁹⁹³
 not able fruit to bear of itself, except it should have
 remained in the vine. ⁹⁹⁴ So neither ye, except in me,
 ye should have remained,

990. *Stop.* Literally, *He so acted on that account*; whereas the Sense intended to be conveyed is, *After that manner*; hence the *Major Stop* here. See Rule 184.

991. *Stop.* *Not having fruit*, does not mean, *Not encreasing in excellence*, but, *Not obedient to my training*; hence the *Major Stop*, See Rule 184.

992. *In order that it should &c.* Literally, *The purging was necessarily productive of fruit*; whereas the Sense intended to be conveyed is, *The object and tendency of the purging was to increase the fruit*; hence the *Disarrangement*. See Rule 321.

993. *As the branch is not able.* Literally, *Under no circumstances, not even if transplanted*; whereas the Sense intended to be conveyed is, *So long as it remains Literally a branch*; hence the *Disarrangement*. See Rule 322,1.

994. *Stop.* Literally, what follows this *Stop*, *Is an absolute necessary consequence*; whereas the Sense intended to be conveyed, *Is an exemplification of the effect produced*; hence the *Major Stop* here. See Rule 184.

322,2

5. I the vine am, ye the branches *are*, he that abides in me, and I in him, this *man* brings forth much fruit, for without me, ye are not able to do any thing,

6. unless any one should have abode in me, he is cast forth, as the branch that is withered, and they gather them, and into the fire, they cast *them*, and they are burned,

7. if ye should have abode in me, and my words, in you, should have remained, whatever ye should have wished, ye shall ask, and it shall happen to you,

8. by this *necessity to ask*, my father was glorified, in order that ye should bear much fruit, and in order that ye shall be to me, *i e in my estimation* disciples.

9. As the father loved me, so I loved you, continue in the love that is mine,

10. if ye should have kept my commandments, ye

995. *Ye should bear much fruit.* Literally, *The father was made to appear to man glorious, in order that ye should bear much fruit*; whereas the Sense intended to be conveyed is, *He was made so, as without knowledge of it, man could not bear much fruit*; hence the *Disarrangement*. See Rule 321.

996. *If ye should have kept my commandments.* Literally, *What*

shall continue in my love. ⁴⁹⁸ As I have kept the ⁹⁹⁶ commandments of my father, and continue in his ⁹⁹⁸ love, ^{.....}

11. these things I have spoken to you, in order that the joy that is mine, in you, should have remained, and your joy ⁹⁹⁹ should have been full, ^{.....322,2.....}

12. this the commandment that is mine is, in ^{.....498.....} order that ye love one another. As I loved you, ¹⁰⁰¹

13. no one hath ¹⁰⁰¹ greater than this love, where any ^{.....1002.....} one should have laid down his natural life for his friends,

14. ye my friends are, if ye should do, whatsoever I command you,

15. no more I ¹⁰⁰³ call you servants, for the servant ¹⁰⁰⁴ ^{.....}

is absolutely commanded; whereas the Sense intended to be conveyed is, *What he had enjoined*; hence the *Disarrangement*. See Rule 321.

998. *In his love*. Literally, At the time our Saviour uttered these words, he was not abiding in the immediate outward display of the father's love; hence the *Disarrangement*. See Rule 321.

999. *Your joy should have been full*. Literally, *Should effect the end stated*; whereas the Sense intended to be conveyed is, *Should want nothing to effect that end*; hence the *Disarrangement*. See Rule 322,1.

1001. *No one hath greater than this love*. Literally, *Not even God*; hence the *Disarrangement*. See Rule 321.

1002. *Should have laid down*. Literally, the act referred to must have been completed; whereas the Sense intended to be conveyed, has reference to a readiness to comply with that requirement; hence the *Disarrangement*. See Rule 321.

1003. *I call you*. Literally, *You in particular*; whereas the

hath not known, what thing his lord doeth. But I
¹⁰⁰³.....¹⁰⁰⁵.....
 have called you friends, for all things which I heard

 of my father, I made known to you,

16. ¹⁰⁰⁶ye chose not me, but I chose you, and or-

 dained you, *firstly* in order that ye should go and
¹⁰⁰⁷bring forth fruit, and that ¹⁰⁰⁸your fruit should remain,

secondly in order that whatever ye should ask of
 the father, for *advancing* my name, I should have
 given you,

17. these things I command you *to observe* in
 order that ye love one another,

intended to be conveyed is, *You who are my disciples*; hence the
Disarrangement. See Rule 321.

1004. *The servant hath not known*. Literally, *Is necessarily igno-
 rant*; whereas the Sense intended to be conveyed is, *Has not a
 particular explanation*; hence the *Disarrangement*. See Rule 322,1.

1005. *His lord doeth*. Literally, *The particular master of him*;
 whereas the Sense intended to be conveyed is, *The master under
 whose direction he works*; hence the *Disarrangement* of the Pronoun
 See Rule 321. The cause of the other *Disarrangement* is, that the
 Literal Sense implies, *A knowledge of every thing that his lord doeth*,
 which is what his disciples or servants certainly do not possess. See
 Rule 322,1.

1006. *Ye chose not me*. Literally, *Ye had no power to accept or
 reject me*; whereas the Sense intended to be conveyed is, *Ye did not
 propose to me to be your master*; hence the *Disarrangement*. See
 Rule 321.

1007. *And bring forth fruit*. Literally, *Necessarily*, whereas the
 Sense intended to be conveyed is, *And labour for a result which
 should remain*; hence the *Disarrangement*. See Rule 321.

1008. *Your fruit should remain*. Literally, *The fruit*; whereas
 the Sense intended to be conveyed is, *The consequences of it*; hence
 the *Disarrangement*. See Rule 321.

18. if the world ¹⁰⁰⁹ hates you, ye know, that it hath ¹⁰⁰⁹ hated me before you,

19. if of the world, ye were, the world probably the his own was loving. But because of the world, ye are not, but I chose you, out of the world, on account of this, the world hateth you,

20. remember the word, which I said unto you, a servant is not greater than his lord, if they ¹⁰¹⁰ persecuted me, verily they will persecute you, if they kept my ¹⁰¹⁰ saying, verily, they will keep the your, ¹⁰¹¹

21. and all these things they will do unto you, on account of my name, because they have not known him that sent me,

22. if I came not and spoke unto them, they were ¹⁰¹² not having sin. But now they have not a cloak for ¹⁰¹³ their sin,

1009. *Hates you.* Not, *You personally*, which is the Literal Sense, but, *The doctrine you promulgate*; hence the *Disarrangement*. See Rule 321.

1010. *Persecuted me.* The Literal Sense implies, *Me personally*; whereas the Sense intended to be conveyed is, *My doctrine and those that embrace it*; hence the *Disarrangement*. See Rule 321.

1011. *Keep my saying.* Literally, *Never transgress it*; whereas the Sense intended to be conveyed is, *If they respect it*; hence the *Disarrangement*. See Rule 321.

1012. *They were not having sin.* The Sense here intended to be conveyed, is restricted to, *They were not having sin in relation to the rejection of me*, which not being the Literal Sense, is the occasion of the *Disarrangement*. See Rule 321.

1013. *They have not a cloak.* Literally, *No excuse*; whereas the

23. he that ¹⁰¹⁴hateth me, verily he ¹⁰¹⁵hateth my father,
¹⁰¹⁶.....

24. if I did not the works among them, which no
¹⁰¹².....
 other hath done, they were not having sin. But

 now verily they have seen and hated both me and my
 father,

25. yea *hated*, in order that the word should have
 been fulfilled, that has been written in their law *con-*
cerning the conduct of those who rejected the Messiah,
 that they hated me without a cause.

26. But when the Comforter ⁹⁸⁵should have come,
 which I will send to you, from the father, the spirit
 of the truth ⁹⁷³*concerning me* which ¹⁰¹⁷proceedeth from
 the father, that Comforter shall bear witness for

 me.

Sense intended to be conveyed is, *No sufficient excuse to preserve them from bearing their sin*; hence the *Disarrangement*. See Rule 321.

1014. *He that hateth me*. Literally, *Me personally*; whereas the Sense intended to be conveyed is *The instruction which I give*; hence the *Disarrangement*. See Rule 321.

1015. *He hateth my father*. Literally, *The father personally*; whereas the Sense intended to be conveyed is, *He in effect does so*; hence the *Disarrangement*. See Rule 321.

1016. *If I did not the works among them*. I see no reason for the *Disarrangement* here, See Rule 322,1, unless it be to shew, *That our Blessed Lord disclaims the doing of these works otherwise than as an agent*.

1017. *Which proceedeth from the father*. Literally, *Has its origin from the father*; whereas the Sense intended to be conveyed is, *Is sustained and sanctioned by the Father*; hence the *Disarrangement*. See Rule 321.

27. And also ye bear witness, for from beginning,
with me, ye are,

CHAPTER XVI.

1. these things I have spoken unto you, in order
that ye should not have been offended,

2. They shall put out of the ¹⁰¹⁸synagogues you, [yea
.....
a time comes,] in order that every one that killed
you, he should have gloried service to do to the
God,

3. and these things they shall do, because they
knew not the father nor me,

4. but these things I have spoken unto you, in
order that when the time should have come, ye
should remember them, that I told you. And these
things I said not to you at first, ¹⁰¹⁹
.....
because with you, I
had existence.

5. But now I go to him that sent me, and no one,
of you, asketh me, whither goest thou,

1018. *They shall put out of the Synagogue &c.* Literally, *All should be excluded from the synagogues*: whereas the Sense intended to be conveyed is, *That persons should be excluded from the synagogues, for no other crime than embracing Christianity*; hence the *Disarrangement*. See Rule 321.

1019. *I said not to you at first.* I conceive the Literal Sense is to this effect, *You were not the first persons I told*; whereas the Sense intended to be conveyed is, *I did not in the commencement of my*

6. but because these things I have said unto you,
¹⁰²⁰
 the sorrow *attendant on leaving you* hath filled your
⁹⁶⁹.....
 heart,

7. nevertheless I speak the truth ¹⁰²¹ *i e what is truth*

 to you, it is advantageous to you, *it must be so* in
 order that I should have gone away. For if I should
¹⁰²²
 not have gone away, the Comforter will not come

 unto you. But if I should have been gone away, I
 will send it, to you,

8. and having come, that *Comforter* will reprove
 the world, on account of sin *being incurred through*
me, and on account of justification *not being obtained*
through me, and on account of condemnation *not*
being removed through me.

9. Verily on account of sin, because they believe
 not in me.

instruction, tell you these things; hence the Disarrangement. See Rule 321.

1020. *The sorrow attendant &c.* Literally, *What is stated; whereas the Sense intended to be conveyed is, Has greatly engrossed your attention; hence the Disarrangement. See Rule 322,1.*

1021. *I speak the truth to you.* Literally, *On all subjects without limitation; whereas the Sense intended to be conveyed is, I speak the truth to you in saying what follows; hence the Disarrangement. See Rule 321.*

1022. *The Comforter will not come.* Literally expresses *an Active passage; whereas the Sense intended to be conveyed is, A passive reception, Ye will not receive; hence the Disarrangement. See Rule 322,1.*

10. And on account of justification, because to my father, I go, and not then they behold me *to be the Messiah*.

11. And on account of condemnation, because the prince of ¹⁰²³ *i e he that is mighty in* this world has been
condemned *before their eyes for rejecting me*.
.....

12. Yet many things I have to say unto you, but ye are not able to bear now.

13. Howbeit when that ¹⁰²² *Comforter* the spirit of the
truth *concerning me* should have come, it will guide
you, into all the truth *concerning me*. For it will
not speak *to your mind* by itself *i e its own origina-*
tion, but whatsoever *fact* it should have received *i e*
witnessed, it will speak *to your mind*, and the things
that do come, it will shew to you *also*,

14. that ¹⁰²⁵ *Comforter* will glorify me, for concerning
the me, it will receive *the truth*, and will shew
unto you,

1023. *Because the prince of this world has been condemned.* Literally, *Has been acknowledged to be so*; whereas the Sense intended to be conveyed is, *Has though not acknowledged actually been so*; hence the *Disarrangement*. See Rule 322,1.

1024. *The spirit of the truth &c.* Literally, *Will actively do so*; whereas the Sense intended to be conveyed is, *Will be the passive means of your obtaining it*; hence the *Disarrangement*. See Rule 322,1.

1025. *Glorify me.* Literally, *Make me more glorious*; whereas

15. all things whatever the father hath in my
¹⁰²⁶
Dispensation, my things they are to *dispense*, on ac-
¹⁰²⁷.....
 count of this, I said, that concerning the me, it
 receives, and will shew unto you,

16. a little while, and ye see not me, and again a
 little while, and ye shall see me, for I go to the
 father.

17. Then they said, of his disciples, to one another,
 what is this, which he saith to us, a little while, and
 ye see not me, and again a little while, and ye shall
 see me, for assuredly I go to the father.

18. Therefore they said, this, what is it, which he
 says, the little while, we have not understood, what
 he says,

19. the Jesus knew, that they were wishing him
 to ask, and said unto them, concerning this, do ye
 enquire among one another, because I said, a little
 the Sense intended to be conveyed is, *Enable man to discern my
 glory*; hence the *Disarrangement*. See Rule 321.

1026. *The father hath*. I consider the occasion of the *Disarrange-
 ment* here is to mark the limitation expressed in the Paraphrase.
 See Rule 321.

1027. *My things they are*. See Rule 382, which I think proves,
 that had the Sense here been, that every individual separate thing
 possessed by the Father, was individually and separately possessed
 by the Son, the Verb would have been in the Plural, it is however
 in the Singular, which I conceive will be found to shew, conveys a
 restriction to the effect stated in the Paraphrase; hence the *Irre-
 gular Government* here.

while, and ye see not me, and again a little while, and ye shall see me.

20. Verily verily I say unto you, that ye shall ¹⁰²⁸weep and lament. But ¹⁰²⁹the world shall rejoice. And ye shall be sorrowful, but your sorrow into joy, shall be turned,

21. the woman when she should be in travail, hath ¹⁰³⁰sorrow, because her hour came. But when the child should have come, no more she remembers the anguish, on account of the joy, that a man was born into the world.

22. So also ye have ¹⁰³¹sorrow indeed now. But again I will see you, and your heart shall be rejoiced, ¹⁰³²and no one taketh away your joy, from you,

23. yet in that the day referred to viz. after he

1028. *Ye shall weep.* Literally, *Ye personally*; whereas I conceive the Sense intended to be conveyed is, *My followers shall weep*; hence the *Disarrangement*. See Rule 321.

1029. *But the world shall rejoice.* Literally, *Absolutely do so*; whereas the Sense intended to be conveyed is, *Shall profess to be glad on account of it*; hence the *Disarrangement*. See Rule 322.1.

1030. *Hath sorrow.* Literally, *She obtains possession of sorrow*; whereas the Sense intended to be conveyed is, *She suffers pain in giving birth to a child*; hence the *Disarrangement*. See Rule 321.

1031. *Ye have sorrow indeed now.* Literally, *At the present moment*; whereas the Sense intended to be conveyed is, *Coming upon you*; hence the *Disarrangement*. See Rule 321.

1032. *No one taketh &c.* Literally, *No one does take*; whereas the Sense intended to be conveyed is, *No one in himself possesses power to take*; hence the *Disarrangement*. See Rule 321.

1053

was taken from them, ye shall ask me nothing.

1034

Verily verily I say unto you, that whatsoever ye have asked the father, for *advancing* my name, he will give unto you.

24. Hitherto ye have asked of the father nothing, for *advancing* my name, ask, and ye shall receive, *do* so in order that your joy should be, having been full,

1035

25. these things, in proverbs, I have spoken unto you, a time comes, when no more in proverbs, I will speak unto you, but plainly concerning the father, I will inform you,

26. in that the day referred to, for *advancing* my name, ye shall ask, and I say not unto you, that I will pray the father, for you.

27. For he the father loveth you, because ye have loved me, and have believed, that I, on the part of the God, came forth,

1036

loved me, and have believed, that I, on the part of

1037.....

the God, came forth,

1033. *The day after he was taken from them.* See my Tract on the authority of Scripture with respect to addressing prayer and worship to the Lord Jesus Christ.

1034. *Ye shall ask me nothing.* Literally, *Ye shall not speak to me*; whereas the Sense intended to be conveyed is, *Ye shall not make application to me respecting your wants*; hence the *Disarrangement*. See Rule 321.

1035. *In order that your joy should be.* Literally, *Necessarily should be*; whereas the Sense intended to be conveyed is, *Capable should be of being full*; hence the *Disarrangement*. See Rule 322,1.

1036. *Ye loved me.* Literally, *Me personally*; whereas I con-

28. I came forth on the ¹⁰³⁷part of the father, and have come unto the world. ¹⁰³⁸Again I leave alone the world, and go to the father,

29. his disciples say unto him, behold now plainly thou speakest, verily thou ¹⁰³⁹speakest ¹⁰⁴⁰no proverb.
.....²¹⁰.....

30. Now have we known, that thou hast known all things ¹⁰⁴¹that shall happen, and hast no need of man's prompting, in order that any one to obtain what he ¹⁰³⁴desires asketh thee after thy departure for it, by this,¹⁰⁴²..... we believe, that from God, thou camest forth,

ceive the occasion of the *Disarrangement* here is to shew, that the Sense intended to be conveyed is to this effect, *Ye loved what I taught*; See Rule 321.

1037. *On the part of the God.* If this Sense is intended to be expressed, what better *Form of Greek* can be employed, than is found in the Original, and why if the Received Translation conveys the true Sense, does the *Form of Greek* differ from what is expressed in v. 30.

1038. *Stop—Again I leave.* Literally this would imply our Saviour's personal repetition of something previously done by him; whereas the Sense intended to be conveyed is to this effect, *Again the world is left to itself, even by me*; hence the *Major Stop* here. See Rule 184.

1039. *Thou speakest no proverb.* Literally, *On no occasion.* whereas the Sense intended to be conveyed is, *Thou speakest, in what thou hast now said, no proverb*; hence the *Disarrangement*. See Rule 321.

1040. *Stop. Now have we known,* does not mean, *From what he had just stated*, but, *From that, and what they otherwise knew or collected*; hence the *Major Stop*. See Rule 184.

1041. *Hast no need.* Literally, *Thou art sufficient in thyself*; whereas the Sense intended to be conveyed is, *Thou art so, as regards man's assistance*; hence the *Disarrangement*. See Rule 321.

1042. *From God.* Had the Article been here expressed, it would I conceive have implied, absolute separation, such being the *Literal*

31. the Jesus answered ⁴⁹⁷ them. Do ye now believe.

32. Behold an hour cometh, yea now hath come,
 in order that each should have been scattered to the
 his own, and ye should have left me alone, yet not
 alone I am, for the father, with me, is,

33. these things I have spoken unto you, in order
 that in me, ye should have peace, in the world, ye
 have tribulation, but have confidence, I have over-
 come the world,

CHAPTER XVII.

1. these things the Jesus spoke, and lifted up his
 eyes, unto the heaven, and said, father, the hour hath

Sense, See Rule 340, which not being the Sense here intended to be conveyed, the Article is omitted. See Rule 343.

1044. *Each should have been scattered.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *That as a band of disciples, they should be dispersed*; hence the *Disarrangement*. See Rule 322.

1045. *Ye should have left me alone.* Literally, *Without any one with me*; whereas the Sense intended to be conveyed is, *Without any man to support me*; hence the *Disarrangement*. See Rule 321.

1046. *Ye should have peace.* Literally, *Necessarily*; whereas the Sense intended to be conveyed is, *Ye should have no cause, such as doubts &c., to prevent your having peace*; hence the *Disarrangement*. See Rule 321.

1047. *Ye have tribulation.* Literally, *Only things of that character*; whereas the Sense intended to be conveyed is, *Much that will trouble you*; hence the *Disarrangement*. See Rule 321.

1048. *These things the Jesus spoke.* Literally, *The exact words*; whereas the Sense intended to be conveyed is I conceive, *He expressed that Sense*; hence the *Disarrangement*. See Rule 321.

come, glorify thy son, in order that also thy son
¹⁰⁵⁰ should have glorified thee.

2. As thou gavest him power over all flesh, in order that every *living* thing which thou hast given to him, he shall have given to them life eternal.

3. And this the eternal life is, in order that they
^{322,2} should know thee, the only true God, and he whom thou sent, *viz.* Jesus Christ,

4. I glorified thee, on the earth, the work I
¹⁰⁵¹ finished, which thou hast given me, in order that I should have done,

5. and now glorify me, thou, father, with thyself the glory, which I was having, at the *appointment of*, the world to be made on the part of thee,

6. I manifested thy name to the men, which thou
¹⁰⁵²

1049. *Thy son.* I speak with reverence. Literally, this would imply that no other person was privileged with the Appellation of, *Son of God*, which is what Holy Scripture contradicts; hence the *Disarrangement*. See Rule 321.

1050. *Thy Son should have glorified thee.* Literally, *Add to thy glory*; whereas the Sense intended to be conveyed is, *Make man more sensible of thy glory*; hence the *Disarrangement*. See Rule 321.

1051. *I glorified thee.* Literally, *I added to thy glory*; whereas the Sense intended to be conveyed is, *I have made man sensible of thy glory*; hence the *Disarrangement*. See Rule 321.

1052. *Thy name.* Literally, *He manifested the particular Appellation of God*; whereas the Sense intended to be conveyed is, *He manifested the personal action of God*; hence the *Disarrangement*. See Rule 321.

hast given me, of the world, ¹⁰⁵³ they were thine, but
¹⁰⁵⁴ thou hast given to me them, ¹⁰⁵⁵ and they have kept
¹⁰⁴⁰ thy word.

7. Now they have known, that all things whatsoever thou hast given me, on the part of *i e* for thee, ¹⁰⁵⁶ they exist,

8. for the words which thou hast given to me, I have given to them, and they received and knew surely, that on the part of thee, I came, and they ¹⁰⁵⁷ believed, that thou sent me,

9. I, for them, pray, not for the world, I pray, but ¹⁰⁵⁸ for whom, thou hast given to me, for they are thine,

1053. *They were thine.* This Literally implies, that God now has no connexion with them; whereas the Sense intended to be conveyed is, *They were altogether thine, having no knowledge of me;* hence the *Disarrangement*. See Rule 321.

1054. *Thou hast given to me them.* Literally, *Absolutely*; whereas the Sense intended to be conveyed is, *Thou hast given to me them as disciples*; hence the *Disarrangement*. See Rule 321.

1055. *They have kept thy word.* Literally, *Absolutely*; whereas the Sense intended to be conveyed is, *They have accepted thy word*; hence the *Disarrangement*. See Rule 321.

1056. *They exist.* See Rule 382. Had the sole object here intended to be conveyed, been, a declaration, only, that everything was given only to establish the power of God, this *Form of Government* would not have been used. In addition to establishing a knowledge of God's power, it was intended likewise, to be beneficial to man.

1057. *Sent me.* I conceive the object of the *Disarrangement* here, is to change the Sense, from the person, to the acts done by the person. Thus, *I was not only sent by God, but I acted as he sent me to act*; hence the *Disarrangement*. See Rule 321.

1058. *They are thine.* Literally, *All things are God's*; whereas

10. yea the mine all, ¹⁰⁵⁹thine are, and the thine,
 mine, so I have been glorified by them,

11. but no longer I am in the world, but these,
 in the world, are, for I, to thee, come, holy father,
 keep them, in thy name, whom thou hast given to
 me, in order that they should be one. ¹⁰⁶⁰As we ⁴⁹⁸are,

12. when I had existence with them, in the world,
 I was keeping them, in thy name, whom thou hast
 given to me, I kept, and no one, of them, I lost,
 except the son of the perdition *that was permitted,*
whom I selected as a Disciple knowing him to be evil,
 in order that the ¹⁰⁶¹Scripture should have been ful-
 filled.

13. But now to thee, I come, and these things I
 speak in the world, in order that they should have
 the joy that is mine having been fulfilled in them-
 selves,

the Sense intended to be conveyed is, *Thine in an especial manner* ;
 hence the *Disarrangement*. See Rule 321.

1059. *Thine are*. See Rule 382. Not without any limitation;
 as Judas Iscariot, which is the Literal Sense; but generally they are
 so; hence the *Peculiar Government* here.

1060. Observe the Gender of *One* is Neuter.

1061. *In order that the Scripture should be fulfilled*. Literally,
Entirely verified ; whereas the Sense intended to be conveyed is,
Verify its truth in the particular specified ; hence the *Disarrange-*
ment. See Rule 322, 1 ; Also v. 28.

14. I have given to them thy word, and the world
¹⁰⁶² hates them, because they are not of the world. As
⁴⁹⁸
 I am not of the world,

15. I pray not, in order that thou shouldst have
 taken them, out of the world, but in order that thou
 shouldst have kept them, out of the evil of it,

16. of the world, they are not. As I, of the
⁴⁹⁸
 world, am not,

17. sanctify them, in *verification* of thy truth, the
 word that is thine truth it is.

18. As thou sent me, unto the world, so I send
¹⁰⁶⁴
 them, unto the world,

19. and in relation to them, I sanctify myself, in
 order that also they should be *men*, having been
 sanctifieth in truth.

20. But not for these, I pray only, but also for
 those that believe through their word, on me,

21. in order that all, one they should be. As
⁴⁹⁸

1062. *And the world hates them.* Literally, *The entire world does so*; whereas the Sense intended to be conveyed is, *The generality of those who have knowledge of them do so*; hence the *Disarrangement*. See Rule 322,1.

1064. *As thou sent me.* This Literally means, *In the same manner, for the same object, and with the same authority*; whereas the Sense intended to be conveyed is, *As by thee, I was sent, so by me, these are sent*; hence the *Disarrangement*. See Rule 321.

thou father art in me, and I am in thee, in order
 that even they, in us, one should be, in order
 that the world should have believed, that thou
 sent me,

22. and I have given to them *to participate in the*
 glory, which thou hast given to me, in order that
 they should be one. As we one are,

23. I, in them, and thou, in me, in order that
 they should be, having been made perfect in one,
 and in order that the world should know, that thou
 sent me, and loved them. As thou loved me,

24. father, whom thou hast given to me, I desire

1065. *The world should have believed.* Literally, *A necessity for the world's belief*; whereas the Sense intended to be conveyed is, *With a view to assist the world in believing*; hence the *Disarrangement*. See Rule 321.

1066. *Sent me.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *That I teach by thy authority*; hence the *Disarrangement*. See Rule 321.

1067. *I have given &c.* Had the object of the *Disarrangement* here been, merely to shew, that the glory which our Saviour gave, was not the identical, but only a corresponding glory, to that which had been given to him, I conceive the *Disarrangement* would have been as follows, *and I to them the glory have given, which thou hast given to me*; but the *Disarrangement* is more marked, and points out the, *I have given to them*, as the particular to be regarded in it, and consequently, leads me to consider, that the object of the *Disarrangement* is to convey a Sense to this effect, *And the glory which thou hast given to me, I assured them they shall participate in*; hence the *Peculiar Disarrangement*. See Rule 321.

1069. *As thou loved me.* Literally this has reference, *To the love displayed by God to our Blessed Lord while he was on earth*; whereas the reference is *To God's love to him in heaven*; hence the *Disarrangement*. See Rule 321.

to have, in order that where I am,¹⁰⁷⁰ even those should
 be with me, in order that they should behold the
 glory that is mine, which thou hast given to me,
 for thou loved me, before the foundation of the
 world,

25. O righteous father, verily the world knew not¹⁰⁷¹
 thee. But I knew thee,¹⁰⁷¹ and these knew, that thou
 sent me.¹⁰⁶⁶

26. for I declared unto them thy name, and will
 declare, in order that the love, which loved me, in
 them, should be, and I, in them,

CHAPTER XVIII.

1. these things the Jesus having said, he went
 forth with his disciples, over the brook of the Cedron
 referred to.¹⁰⁷² Where a garden was, into which, he
 entered, he and his disciples.

2. and even Judas that betrayed him had know-

1070. *I am.* Not, *Where I now am*, which is the Literal Sense ;
 but, *Where I shall then be* ; hence the *Disarrangement*. See Rule
 321.

1071. *Knew thee.* Literally is confined, *To a knowledge of God's*
existence ; whereas the Sense intended to be conveyed is, *An ac-*
quaintance with the character of the Divine Being hence the *Dis-*
arrangement. See Rule 321.

1072. *Stop.* What follows this Stop is not to this effect, *The*
brook of the Cedron where there was a garden, but, *He went over*
the brook of Cedron, in which place there was a garden ; hence the
Major Stop. See Rule 184.

ledge of the place, for oft times the Jesus was assembled there with his disciples.

3. Then the Judas having received the band of soldiers *that was appointed him*, and, from the chief priests and Pharisees, servants, he cometh thither with lanterns and torches and weapons.

4. And Jesus who had been knowing all things that comes on him, having gone forth, he said unto them, what seek ye,

5. they answered him, we seek Jesus the Nazarite, he says unto them, the Jesus *referred to* I am. Now even Judas that betrayed him had stood with them.

6. Then as soon as he said unto them, assuredly I am, they went to the back, and fell to the ground.

7. Then again ⁴⁹⁶he asked them, what seek ye.
⁴⁹⁴And the *men* said, we seek Jesus the Nazarite,

8. the Jesus answered, I said unto you, assuredly I am. Therefore if ¹⁰⁷³ye seek me, send forth these *persons* to depart,

9. in order that the saying should have been ful-

1073. *If ye seek me*. The Literal Sense would be, *If ye seek*; whereas the Sense intended to be conveyed is, *If it is me*; hence the *Disarrangement*. See Rule 321.

filled, which he spoke, that whom thou hast given to me, I lost not of them any.

10. Then Simon Peter having a sword, he drew it, and smote the servant of the high-priest, and cut off his ear that is right. And name was to the servant, Malchus.

11. Then the Jesus said unto the Peter, put up the sword, into the sheath, the cup which the father hath given to me, should I not have drunk it.

12. Then the band and the captain and the servants of the Jews took the Jesus, and bound him,

13. and led him, to Annas first. For he was, father-in-law of the Caiaphas referred to, who was, high-priest for that year.

14. And Caiaphas was, he that gave counsel to the

1074. *The servant of the high-priest.* The Literal Sense of this would imply, that the high-priest had but one servant; hence the *Disarrangement*. See Rule 321.

1075. *His ear.* I think it probable, that the ear was only injured, or only a part of it cut off; hence the *Disarrangement*. See Rule 321.

1076. *Which the father hath given.* *Disarranged* in order to shew, that the Sense is to be understood Metaphorically. See Rule 321.

1077. *Then the band and the captain &c.* Literally, *All who are specified, personally did it*; whereas the Sense intended to be conveyed is, *It was done with their authority and sanction*; hence the *Disarrangement*. See Rule 322,1.

Jews, that it is expedient for one man to have died for the people.

15. And Simon Peter was following the ⁴⁹³*human form* of Jesus, and the other disciple. And that disciple was, known to the high-priest, and he went in with the ⁴⁹³*human form* of Jesus, into the palace of the high-priest.

16. But the Peter had stood at the door without. ¹⁰⁷⁸
.....
Then the disciple the other went out, who was, known to the high-priest, and spoke to her that kept the door, and brought in the Peter *referred to*.

17. Then the damsel that kept the door says to the Peter. ⁴⁹⁷ Not thou indeed, of the disciples, art of this man, that ¹⁰⁸⁰*man* says, I am not.
.....

18. And the servants and the soldiers had stood, ¹⁰⁸¹
having made a fire of coals, for cold it was, and
.....
were being warmed. And the Peter was with them, having stood and being warmed.

1078. *The Peter had stood.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *He was without*; hence the *Disarrangement*. See Rule 321.

1080. *That &c.* In accordance to the usage of Greek, had the *Arrangement* been *Regular*, it would have implied, that the Antecedent to the Pronoun, *That*, was the person described by the words preceding it, *Of this man &c.* hence the *Disarrangement*. See Rule 321.

1081. *Having made a fire of coals.* Literally, *The parties spe-*

19. Then the high-priest¹⁰⁸² asked the Jesus, concerning his disciples, and concerning his doctrine,

20. the Jesus answered him, I openly spoke to the world, I ever taught in a synagogue, or in the temple.¹⁰⁸³ Where all the Jews resort,¹⁰⁸⁴ and in secret, I spoke nothing new,

21. why asketh thou me,¹⁰⁸⁵ ask those that have heard, what I said to them, behold, these have known, what I said.¹⁰⁸⁶

22. And these things of him having spoken, one of the soldiers having stood by, a smite gave the

cified personally did what is stated; whereas the Sense intended to be conveyed is, That the fire was made with their consent, and probably the assistance of some of them; hence the Disarrangement. See Rule 321.

1082. *Then the high-priest asked.* I conceive the Literal Sense of this implies, *That he put a single question to him; whereas the Sense intended to be conveyed is, That he examined him on the points specified; hence the Disarrangement. See Rule 322,1.*

1083. *Stop.* Literally, What follows this Stop would be, *A definition of what temple it was where Jesus taught; whereas the Sense intended to be conveyed, Is designed to remind the Jews of the use that was made of their temple; hence the Major Stop here. See Rule 184.*

1084. *All the Jews resort.* Literally, *All without exception; whereas the Sense intended to be conveyed is, Where the Jews publicly and indiscriminately resort; hence the Disarrangement. See Rule 321.*

1085. *Why askest thou me.* See Rule 210. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *What dost thou ask me; hence the Disarrangement. See Rule 321.*

1086. *What I said.* Literally, *What words I spoke; whereas the Sense intended to be conveyed is, What doctrines I have taught; hence the Disarrangement. See Rule 321.*

⁴⁹¹*human form* of Jesus, saying. ¹⁰⁸⁷Thus thou answerest the high-priest,

23. the Jesus answered him, if evil I spoke, bear witness concerning the evil. But if good, why ¹⁰⁸⁸smitest thou me,

24. the Annas *referred to* sent him, having been bound, unto the Caiaphas the high-priest.

25. And Simon Peter was *there*, having stood and being warmed. Then they said to him. ¹⁰⁷⁹Not indeed thou, of his disciples, art, ¹⁰⁸⁹that *man* denied, and said, I am not,

26. one of the servants of the high priest says, a kinsman being, ¹⁰⁹⁰of whom Peter cut off the ear, saw ²¹⁰I not thee in the garden, with him.

27. Then again the Peter denied, and immediately ¹⁰⁹¹a cock crew.

1087. *Stop*. Had not the *Major Stop* been expressed, the Sense conveyed would have been, *Saying thus*; hence its expression. See Rule 184.

1088. *Why smitest thou me*. Literally, *Why smite me*; whereas the Sense intended to be conveyed is, *Why, i e on what account, dost thou smite*; hence the *Disarrangement*. See Rule 321.

1089. *That man denied*. In accordance to the usage of Greek, the Antecedent to the Pronoun, *That* if *Regularly Arranged*, would be, the person represented by the Pronoun, *Of him*; hence the *Disarrangement*. See Rule 321.

1090. *Of whom Peter cut off*. See Note v. 10, which assigns the reason for the *Disarrangement* here. See Rule 321.

1091. See Mat. xxvi. 74.

28. Then they led the Jesus, from the Caiaphas *referred to*, to the hall of judgment. And it was early, and they went not into the judgment hall, in order that they should not have profaned, and in order that they should have eaten the passover.

29. Then the Pilate went out to them, and said,
¹⁰⁹²
 what accusation bring ye against this man,

30. they answered and said unto him, except this
¹⁰⁹³ ¹⁰⁹⁴
 man was, a malefactor *meriting crucifixion*, we pro-
 ¹⁰⁹⁵
 bably would not have delivered up to thee him.

31. Then the Pilate said unto them, take him, ye, and according to your law, judge him. Then the
¹⁰⁹⁶
 Jews said unto him, it is not lawful for us to have

 judged to death *by crucifixion* any one,

1092. *What accusation bring ye.* Literally, *Why do ye bring an accusation*; whereas the Sense intended to be conveyed, is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

1093. *Except this man was.* Literally implies, *He was so by judicial sentence*; whereas the Sense intended to be conveyed is, *If we did not so esteem him*; hence the *Disarrangement*. See Rule 321.

1094. *Malefactor.* It is possible that the word, *Malefactor*, might be, in our Lord's time, equivalent to, *A person meriting crucifixion*; hence the Paraphrase; and if the Romans had forbidden the Jews to crucify any one, the Theological difficulties of, *It is not lawful for us to have judged to death any man*, vanish, as do also those of the 32nd. verse.

1095. *We would probably not have delivered up to thee.* The object of the *Disarrangement* here, is to afford a Sense to this effect, *We would not have delivered up to thee, or to any one appointed to judge*; hence the *Disarrangement*. See Rule 321.

1096. *It is not lawful for us.* Literally, *Our religious code pre-*

32. *this description of death they selected*, in order
 that the saying of the Jesus should have been ful-
 filled, which he said, signifying what death, he was
 about to die.

33. Then the Pilate entered into the judgment-
 hall again, and called the Jesus, and said to him,
 thou the king of the Jews art,

34. the Jesus answered him, of thyself, sayest
 thou this, or told others thee, *this* concerning me,

35. the Pilate answered. Much less *than so to*
say of myself I a Jew am, the nation that is thine,
 and the chief priests delivered thee to me, what
 didst thou,

36. the Jesus answered, the kingdom that is mine
 is not of this world, if of this world, the kingdom
 that is mine was, the servants probably that are mine

vents us; whereas the Sense intended to be conveyed is, *Our present political state prevents us*; hence the *Disarrangement*. See Rule 321.

1097. *The saying of the Jesus &c.* Literally, *Entirely to verify his prediction*; whereas the Sense intended to be conveyed is, *Contribute towards its verification*; hence the *Disarrangement*. See Rule 322,1, Also v. 9.

1098. *Stop.* What follows this Stop does not mean, *That Pilate actually was to any extent a Jew*, but, *That he was to a certain extent favourable to them*; hence the *Major Stop*. See Rule 184.

1099. *The kingdom that is mine.* Literally, *Was*, in the Sense in which I now refer to it; hence the *Disarrangement*. See Rule 321.

would fight, in order that I should not have been delivered to the Jews. But now the kingdom that is mine is not from hence *derived*.

37. Then the Pilate said unto him. ¹¹⁰⁰ But art not
 thou a king, the Jesus answered, thou sayest, for a
¹¹⁰¹.....
 king I am, I, for this, was born, and for this, I am

 come into the world, in order that I should have
 been witness to the truth, every one that is of the
¹¹⁰².....
 truth, he hears my voice,

38. the Pilate says unto him, what is truth, and
 this having said again, he went out to the Jews, and
¹¹⁰³.....
 says unto them, I find no fault, in him.

39. But a custom is with you, in order that I *in*
¹¹⁰⁴.....
compliance therewith shall release one to you, at the
²¹⁰.....
 passover. Therefore ye determine, shall I release

 to you the king of the Jews.

1100. *Art not thou a king.* I conceive the object of the *Disarrangement* is to shew, that this is spoken as *An Enquiry*; according to the Literal Sense, it would be, *An Assertion*; hence the *Disarrangement*. See Rule 321.

1101. *I am.* Literally, *I am now acknowledged by man to be such*; hence the *Disarrangement*. See Rule 321.

1102. *My voice.* The Sense intended to be conveyed is, *Regards my instruction*; hence the *Disarrangement*. See Rule 321.

1103. *I find no fault in him.* Literally, *No fault at all*; whereas the Sense intended to be conveyed is, *No fault requiring the punishment you demand*; hence the *Disarrangement*. See Rule 321.

1104. *In order that &c.* Had it been, *A custom is, that I, it would I conceive have limited the Sense, to the existence of the Cus-*

40. Then all cried again, saying.¹¹⁰⁵ Not this *man*, but the Barabbas *referred to*. Now the Barabbas *referred to* a robber was.

CHAPTER XIX.

1. Therefore then the Pilate took the Jesus, and scourged,

2. and the soldiers having plaited a crown, of thorns, they put it on the head, and a purple robe they put on him,

3. and said, hail, the king of the Jews, and they were smiting him on *the* face,

4. the Pilate went again forth, and says unto them, behold, I bring to you him forth, in order that ye should have known, that in him, I find¹¹⁰³
no fault.

5. Then the Jesus came forth, wearing the thorn crown, and the purple robe, and the Pilate says unto them, behold, the man.¹¹⁰⁶

tom to Pontius Pilate; whereas the Sense intended to be conveyed, is designed to shew, that the custom was ancient, and in order to maintain it, Pontius Pilate as Governor, must release to them a prisoner; hence the Paraphrase.

1105. *Stop*. Had the *Stop* here not been a *Major Stop*, the Sense conveyed would have been to this effect, *Not saying this*; hence the *Major Stop* here. See Rule 322.

1106. *And the pilate says*. Griesbach supports the Received Translation, *And he says to them*, but I prefer following those Manu-

6. But when the chief priest and the soldiers saw him, they cried out, saying, crucify, crucify him, the Pilate says unto them, take him, ye, and crucify. For I do not find in him fault,

7. the Jews answered him, ¹¹⁰⁷we have a law, and by
our law, he ought to have died, because he ¹¹⁰⁸made
himself a son of God.

8. Then when the Pilate heard this the saying
just recorded more i e repeated, he was afraid,

9. so he went into the judgment hall again, and
says to the ⁴⁹¹human form of Jesus, ¹¹⁰⁹whence art thou.
¹¹¹⁰But the Jesus gave not an answer to him,

scripts which defend the Translation I have given, which the Context appears to me to determine to be necessary.

1107. *We have a law.* Literally, *We are not without a law*; whereas the Sense intended to be conveyed is, *We have a specific prohibition*; hence the *Disarrangement*. See Rule 321.

1108. *Because he made himself.* Literally, *He actually became what is stated*; whereas the Sense intended to be conveyed is, *He claims to be received as a Son of God*; hence the *Disarrangement*. See Rule 321. And here let it be noted, that the Jews do not accuse our Saviour of claiming to be, *The Son of the God*, for the Article is not expressed, but it is, *A Son of God*, and as all men are, *Sons of God*, it must follow, that what they regarded to be our Saviour's offence, was his claiming to teach and instruct on the part of God.

1109. *Whence art thou.* Literally, *Whence thou didst exist*; whereas the Sense intended to be conveyed, is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

1110. *But the Jesus gave not an answer.* Had the *Arrangement* been *Regular*, I conceive it would have implied, that Jesus gave something, though not an answer, to Pilate; whereas the Sense intended to be conveyed is, *That he remained silent*; hence the *Disarrangement*. See Rule 321.

10. the Pilate says unto him, speakest thou not to
 me, hast thou not known, that I have power to have
 crucified thee, and I have power to have released
 thee,

11. the Jesus answered, thou was not having power
 at all, against me, except it was to thee having been
 given anew, on account of this, he that delivers me
 to thee, he has greater sin,

12. on account of this, the Pilate was seeking to
 have released him. But the Jews were crying out,
 saying, if thou shouldst have released this man, thou
 art not, a friend of the Cesar's referred to, every one,

1111. *I have power.* The strongest of two men, may have power to crucify the other, this is the Literal Sense; but the Sense intended to be conveyed is, *I exercise authority that can command thy crucifixion*; hence the *Disarrangement*. See Rule 321.

1112. *He has greater sin.* Literally, *His sin shall actually be greater*; whereas the Sense intended to be conveyed is, *That there is less excuse for the commission of sin*; hence the *Disarrangement*. See Rule 321. And here let it be noted, that the sin is increased not by the place from which Jesus came, but by the act by which Pilate condemned him; he had no power to condemn him by the then existing law, but in order to do so, he must make a new law, hence the Translation, *To thee having been given anew*.

1113. *But the Jews were crying out.* Literally, *The crying out was confined to the Jews*; whereas the Sense intended to be conveyed is, *That they especially so acted*; hence the *Disarrangement*. See Rule 322, 1.

1114. *If thou shouldst have released this man.* Literally, *This particular man*; whereas the Sense intended to be conveyed is, *Any man who makes such a claim*; hence the *Disarrangement*. See Rule 321.

the king ¹¹¹⁵ making *i e claiming* himself to be, he

 speaketh against the Cesar.

13. Then the Pilate having heard this the saying
above recorded, he brought forth the Jesus, and sat
 down in the judgment seat, in a place, being called
pavement in Greek. But being called in Hebrew,
 Gabbatha.

14. And a preparation of the passover was. And
 hour, about six, and he says to the Jews, behold,
 your king.

15. But the ⁴⁹⁴*Jews* cried out, away, away, crucify
 him, the Pilate says unto them, shall I crucify ²¹⁰your
 king, the chief priests answered, we have not a king

 except Cesar.

16. Therefore then he delivered him to them, in
 order that he should have been crucified. And they
 took the Jesus, and led away,

17. and bearing his cross, he came unto that that
 is called after a skull, a place, which is called in
 Hebrew, ¹¹¹⁶Golgotha.

1115. *The king making himself*. Literally, *Effecting that object* ;
 whereas the Sense intended to be conveyed is, *Claiming to be so* ;
 hence the *Disarrangement*. See Rule 321.

1116. *Stop*. What follows this Stop does not express the follow-

1117
18. Where they crucified him, and with him, other
1118
two. Hence and hence. And midst the Jesus.

19. And the Pilate wrote also a title, and put on the cross. And it was, having been written, Jesus the Nazarite, the king of the Jews.

1119
20. Then many of the Jews read this the title, for
.....1120.....
near the place of the city was. Where the Jesus was crucified, and it was, having been written in Hebrew, Greek, Latin.

21. Then the chief priests of the Jews said to the
499
Pilate. Write not, the king of the Jews, but that that *man* said, a king I am of the Jews,

ing sense, *A Golgotha where they crucified him*; hence the *Major Stop*. See Rule 184.

1117. *They crucified him*. Literally, *They personally executed the crucifixion of him*; whereas the Roman soldiers did this, in compliance with their desire to have it done; hence the *Disarrangement*. See Rule 321.

1118. *Stop*. What follows this Stop does not mean, *Other two on this account*; hence the *Major Stop*. See Rule 184.

1119. *Then many of the Jews read this the title*. In this Sentence there are two *Disarrangements*, the first being to shew, that the Sense intended to be conveyed is not, *Therefore many read*, but *Therefore this the title*. The occasion of the Second *Disarrangement* is to shew, that the Comparison, *Many of the Jews*, has not relation to the entire number of the Jews, which the Literal Sense would imply it has, but to what might be regarded as a great number, in relation to the performance of the act specified; hence the *Disarrangement*. See Rule 321.

1120. *Stop*. What follows this Stop does not mean, *That the place was near the place where the Jesus was crucified*, but, *The place where the Jesus was crucified was near the City*; hence the *Major Stop*. See Rule 184.

22. the Pilate answered, what I have written, I have written.

23. Then the soldiers when they crucified the Jesus, they took his garments, and made four parts, a part they made to each soldier, but they took the coat. Now the coat without a seam was from the top, woven, throughout.

24. Therefore they said to one another.⁴⁹⁷ We should not have rent it, but should have cast lots for it, whose it shall be, in order that the scripture
¹⁰⁶¹ should have been fulfilled, that says, they parted my

 raiment among themselves, and on my vesture, they cast lots. And verily the soldiers these things did.

25. Now there had stood by the cross of the Jesus, his mother, and the sister of his mother, Mary the *i e that is* of the Cleophas referred to, and Mary the Magdalene.

26. Then Jesus having beheld the mother, and the disciple having stood, whom he was loving, he says
¹¹²⁴ to his mother, woman. ¹¹²⁵ Behold thy son.

1123. *All things now had been accomplished.* Literally, *All things without exception*; whereas the Sense intended to be conveyed is, *All things up to that time*; hence the *Irregular Government*. See Rule 382.

1124. *Stop.* What follows this Stop does not mean, *Look upon*, but, *Mentally contemplate*; hence the *Major Stop*. See Rule 184.

27. Then he says to the disciple *referred to*.
Behold thy mother, and from that the hour, the
disciple *referred to* took her, unto the his own,

28. after this, the Jesus having known, that all
things now had been accomplished, in order that the
scripture should have been fulfilled, he says, I thirst.

29. Now a vessel there was of vinegar, full. And
they that filled a sponge with vinegar, even having
placed on a hyssop, they put to his mouth.

30. Then when the Jesus tasted the vinegar, he
said, it has been accomplished, and having bowed the
head, he gave up the spirit.

31. Then the Jews, in order that the bodies should
not have remained on the cross, on the sabbath.

1125. *Stop*. I should like first to be certain that a *Major Stop*
is here expressed.

1126. *And having placed on a hyssop*. Had the *Arrangement*
been *Regular*, it would have implied, that the Article was intended
to be supplied before the Participle, which it should not be; hence
the *Disarrangement*. See Rule 321.

1127. *Put to his mouth*. Literally, I think this probably means,
They placed the sponge inside of his lips; whereas the Sense intended
to be conveyed is, *They placed it before his lips*; hence the *Dis-*
arrangement. See Rule 321.

1128. *In order that the bodies should not have remained*. Literally,
What is stated; whereas the Sense intended to be conveyed is, *In*
order that the dead bodies should have remained; hence the *Irre-*
regular Government. See Rule 382.

1128,1. *Stop*. Had a preparation day unavoidably marked the
approach of a Sabbath, I imagine that the *Major Stop* would not
here have been expressed. See Rule 184.

For *day of preparation* it was. And great the day of that the sabbath was, they besought the Pilate, in order that ¹¹²⁹their legs should have been broken, and they should have been taken away.

32. Then the soldiers came, and the legs broke ¹¹³⁰of the now first, and of the other that was crucified with him.

33. But to the Jesus, having come, as they saw him already having been dying, they broke not the ¹¹³¹legs of the human form of him,

34. but one of the soldiers pierced with a spear ¹¹³²the side of the human form of him, and forthwith blood and water came out,

35. and he that saw, he has borne witness, [and

1129. *Their legs.* Literally implies, *That the legs belonged to the whole of them jointly*; hence the *Disarrangement*. See Rule 321.

1130. *The legs broke of the now first.* Literally, *One was not first more than the other*; but the Sense intended to be conveyed is, *The first to which the soldiers came*; hence the *Disarrangement*. See Rule 321.

1131. *The legs of the human form of him.* See my Tract on *Ἰσθμ*, and assign any other reason for the *Disarrangement* here, than to express the Sense given in the Paraphrase. Observe there is no *Disarrangement* in verses 38 and 40, it there is, *The body of the Jesus, i e the human form of the Jesus*. See also 1 Sam. xvii. 6 *The legs of him*, also verse 34 and 36 of this Chapter.

1132. *Pierced with a spear.* The Literal Sense of this would imply, an intentional performance of the act, I can see no reason for the *Disarrangement*, except to shew, that it was accidentally performed. See Rule 321.

1133

true the record of it is, for that *man* hath known,

 that truth he speaks], in order that even ye should
 have believed.

1134

36. For these things came to pass, in order that
1061.....
 the scripture should have been fulfilled, viz. a bone
1131.....
 of the human form of him shall not be broken,

37. and again another scripture says, they shall
 look, on whom, they pierced.

38. And after these things, the Joseph that is of
 Arimathea being a disciple of the Jesus besought the
 Pilate. [But having been secret in his application,
1135.....
 on account of the fear of the Jews that the body
 should be hidden away,] in order that he should have
 taken away the body of the Jesus, and the Pilate
 gave leave. Therefore he came and took away the
 body of the Jesus.

39. And Nicodemus came also, he that came to

1133. Disarranged in order to shew that the Sense here is not,
And true his record is. See Rule 321.

1134. *For these things came to pass.* Literally, *The things re-*
ferred to by the words that immediately precede; whereas the reference
 is to that to which these words refer; hence the *Disarrangement*.
 See Rule 321.

1135. *The fear of the Jews.* Where can a justification be found,
 for regarding the Sense of this to be, *For fear of the Jews*? Though
 this passage may have been advanced, to sanction concealment in
 those who are the subjects of just fear, I cannot say that the true
 Sense of it, gives any sanction for such conduct.

the Jesus by night the first *time*, bringing a mixture of myrrh and aloes, after a pound, an hundred.

40. Then they took down the body of the Jesus, and wound it, in linen clothes, with the spices.⁴⁹⁸ As manner it is with the Jews to bury.

41. Now there was in the place.¹¹³⁷ Where he was crucified, a garden, and in the garden, a new sepulchre, in which not yet, any one was laid.

42. Therefore there on account of the preparation of the Jews, because near the sepulchre was, they laid the Jesus.

CHAPTER XX.

1. Then Mary the Magdalene, she came early in the *day* one after the *day of the sabbaths*, darkness yet being, unto the sepulchre, and she seeth the stone having been rolled away from the sepulchre.¹¹³⁸

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom the Jesus was loving,¹¹³⁹

1137. *Stop.* In the place where he was crucified, does not mean, The exact spot, but, In or about the place; hence the *Major Stop*. See Rule 184.

1138. *Then Mary the Magdalene &c.* Literally, *Then came*; whereas the Sense intended to be conveyed is, *Then Mary*; hence the *Disarrangement*. See Rule 321.

The words, *The one*, being in the Feminine, shows that the word *day* must be supplied; hence the Paraphrase.

1139. *Whom the Jesus was loving.* Literally, *Actively then*

and says unto them, they took away the Lord, out of the sepulchre, and we have not known.¹¹⁴⁰ Where they laid him.

3. Then the Peter and the other disciple went forth, and they came to the sepulchre.

4. And the two were running together, but the other disciple¹¹⁴¹ ran more speedily than the Peter, and^{....}
..... first came to the sepulchre,

5. and having stooped down, he sees lying the linen clothes, yet indeed he went not in.

6. Then Simon Peter cometh, following him, and went into the sepulchre, and sees the linen clothes lying,

7. and the napkin which was on his head, not with the linen clothes, lying, but by itself having been wrapped in one place.

8. And then the other disciple went in also, he

doing it; whereas the Sense intended to be conveyed is *Passive*, *His custom had been to do so*; hence the *Disarrangement*. See Rule 321.

1140. *Stop*. *We have not known where they laid him*, does not mean, *The exact place*, but, *The general direction*; hence the *Major Stop*. See Rule 184.

1141. *But the other disciple ran more speedily*. Literally, *Actually did what is stated*; whereas the Sense intended to be conveyed is, *He first reached the Sepulchre*; hence the *Disarrangement*. See Rule 322,1.

that came first, to the sepulchre, and he saw, and believed.

9. For not yet they had knowledge of the scripture, that it behoveth him, from ⁸⁷⁹ *the* dead, to have risen again.

10. Then the disciples departed again to themselves.

11. Now Mary had stood at the sepulchre weeping
.....¹¹⁴²
outside. And as she was weeping, she stooped down into the sepulchre,

12. and seeth two angels, in white, sitting, one, at the head, and one, at the feet.¹¹³⁷ Where the body of the Jesus was *i e had been* laying.

13. and those angels say unto her, woman, why
.....¹¹⁴³
weapest thou, she says unto them, because they took away my Lord, and I have not known.¹¹³⁷ Where they laid him,

14. these things having said, she was turned unto

1142. *Now Mary had stood.* I think it probable that this Literally implies, *That she had held the position stated for a considerable time*; whereas the Sense intended to be conveyed is, *That what is recorded occurred immediately on her being in the position described*; hence the *Disarrangement*. See Rule 322, 1.

1143. *And those angels say unto her.* Literally, *They both gave utterance to what is recorded*; whereas the Sense intended to be conveyed is, *That utterance was assented to by each of them*; hence the *Disarrangement*. See Rule 321.

the back, and sees the Jesus having stood, but has no knowledge, that Jesus it is,

15. The Jesus says unto her, woman, why weepest thou, what seekest thou, that *woman* supposing, that the gardener it is, she says unto him, Sir, if thou bore away him, tell me. ¹¹³⁷ Where thou laid him, and ¹¹⁴⁴ I will take away him,
.....

16. the Jesus says unto her, Mary, having turned, that woman says unto him in Hebrew, Rabboni, which is saying, Master,

17. the Jesus says unto her. ⁴⁹⁹ Detain ¹⁴⁴⁶ not me.
.....
For not yet I have ascended to my Father. But go to my brethren, and say unto them, I ascend to my father, and your father, and my God, and your God,

18. Mary the Magdalene comes telling the disciples, that she has seen the Lord, and that these things he said to her.

1144. *I will take away him.* Literally, *I personally will do it*; whereas the Sense intended to be conveyed is, *He shall be taken away*; hence the *Disarrangement*. See Rule 321.

1146. *Detain not me.* Literally implies, *An acknowledgement of the power to effect what is stated*; whereas the Sense intended to be conveyed is to this effect, *Do not desire or strive to detain me*; hence the *Disarrangement*. See Rule 321.

19. Then the Jesus came after evening existing in
¹¹⁴⁷.....
 that day, the one *day* after the *day of the sabbaths*,
¹¹³⁷.....
 and the doors having been shut. Where the dis-

 ciples were, having been assembled on account of the
¹⁰⁸⁸.....
 fear of the Jews *that his body should be stolen away*,

 and he stood in the midst, and says unto them, peace
be with you,

20. and this having said, he shewed unto them the
 hands and the side of him. Then the disciples were
 glad, having knowledge of the Lord.

21. Then the Jesus said unto them again, peace *be*
⁴⁹⁸
 with you. As the father hath sent me, even so I
 send you,

1147. *Then the Jesus came after evening existing &c.* See 495.
 This is one of the few portions of Holy Scripture, that are ad-
 vanced to sanction the observance of Sunday, in the place of the
 Sabbath. All the texts that are commonly advanced for this object,
 are as follows, John xx, 19.26, Acts ii. 1. xxv. 7, 1 Cor. xvi. 2 and
 Rev. i. 10.

On this verse Tradition asserts. The disciples, even at this early
 time, where in the habit of assembling together on the first day of
 the week, for the purpose of religious worship, and to which assem-
 bling, our Saviour gave his sanction, by appearing among them when
 so met together. But Fact says, the Translation of the original must
 be, *And the doors having been shut where the disciples were, having
 been assembled on account of the fear of the Jews.* As then the
 cause of the assembling of the disciples, is expressly mentioned by
 Almighty God in the original, and that cause, is expressly stated to
 be, not that of religious worship; or, for the celebration of the first
 day of the week, the Tradition above stated, cannot command cre-
 dence, without, "*making the word of God of none effect.*"

22. and this having said, he breathed on, and says
 unto them, receive a spirit holy,¹¹⁴⁹

23. of whomsoever ye should have remitted the
 sins, they are remitted unto them, of whomsoever ye¹¹⁵⁰
 should retain *the sins*, they had been retained.

24. But Thomas, one, of the twelve, he that is
 called Didymus, was not with them, when the Jesus
 came.

25. Then the other disciples said unto him, we
 have seen the Lord. But the *Thomas*⁴⁹⁴ said unto
 them, except I should have seen in his hands the
 print of the nails, and should have put my finger,
 into the print of the nails, and should have put my
 hand, into his side, I should not have believed,

1149. *A spirit holy.* See my Tract on Πνευμα. The omission of the Article proves, that the Holy Ghost is not here referred to, and I do not see what can be referred to, but an assurance of the freedom of man's spirit from guilt, here termed, *A spirit holy*.

1150. *τις.* I conceive here, and in many other of its *Forms*, is substituted for the Relative, and is subject to the Rule relating to it. I conceive, Literally, the Relative is used in reference to cases that relate to Definite Persons, and *τις*, to Cases that relate to Indefinite Persons.

The power to forgive sins, and also, to an extent, to retain them, is here given to the Apostles, but there is nothing here to justify an opinion, that this power was not confined to them personally. It should not escape observation, that it is here said, that the sins which the Apostles release, *they are released*, but it does not say, that the sins which the Apostles retain, *they are retained*, but, *they have been retained, i e there being no other means by which, in this world, they*

26. and after eight days. ¹¹⁵¹ Again his disciples were within, and Thomas *was* with them, the Jesus comes after the doors having been shut, and stood in the midst, and said, ¹¹⁵³ peace *be* with you.

27. Then he says unto the Thomas, reach thy finger hither, and behold my hands, and reach thy hand, and put into my side, and be not, faithless but believing,

28. Thomas answered, and said unto him, my ¹¹⁵⁴ Lord, and my God,

can obtain the remittance of them. This will not sanction the Doctrine, that the curse of the Church, is not revokable at the Bar of Almighty God. See Notes on Matt. xvi. 18.

1151. *And after eight days.* This is one of the few portions of Holy Scripture, that are advanced to sanction the observance of Sunday in the place of the Sabbath See C. xx. 19. On this Tradition asserts. Except the first day of the week was then regarded as the Sabbath, it is not probable, the disciples would be a second time assembled together on that day, and it is probable, that being assembled for religious celebration of the first day of the week, and our Lord again appearing to them on that day, that he did so, to proclaim his sanction for its perpetual observance. But Fact says, that the meeting was held on Monday, for had the meeting of the disciples been on the first day of the week, the original would have been as in Luke i. 59 *The eighth day.* See also Zach. i. 1 *The eighth month*; but the Prepositions are different, and the Article is not expressed, which determines the Sense to be, *and after days eight*, which is, on the ninth day, Monday

1152. *Stop. Again.* Literally implies, *That there was no intermediate meeting between the two that have been specified*; whereas the Sense is confined, to a mere statement of facts, *That the two meetings did take place*; hence the *Major Stop*. See Rule 322.

1153. *Stop.* The Sense here is not, *That our Blessed Lord after having said, Peace be with you, immediately spoke to Thomas what is recorded, but, That he did so about that period*; hence the *Major Stop*. See Rule 184.

29. the Jesus says unto him, because thou hast seen me, thou hast believed, blessed those that saw not, yet believed.

30. And indeed many, even other signs, the Jesus did in the presence of his disciples, which exist not,
 1155
as respects having been written in this book.

31. But these have been written, in order that ye

1154. *And my God.* This is a passage, in relation to which, an enquirer may obtain volumns of assertions and declamations, but as regards the true Sense, nothing that can be received as proof. Although there are reasons to doubt, whether the true Sense of this passage, can ever be determinately fixed, the weight of which reasons are increased, by the failure of every disputant to produce a corresponding passage, yet there is no reason to prevent it being determinately settled, that the Appellations, *The Lord of me*, and, *The God of me*, cannot here have relation to the same individual. For Scholars contend, in all passages, *that when two Appellatives, each of which is preceded by the Article, and they are connected by the Copulative Conjunction, And, that each Appellative must have relation to a different Person*, and to this Rule, applied in this passage, I have never objected, my objection to its correctness being, when applied to passages in which it is expressly stated in the Context, that the two Appellatives, have relation to the same individual, which is not the case here, since, *Thomas answered and said to him*, cannot with any approach to truth, be contended to convey such a Sense, as innumerable passages will prove its Sense to be, *Thomas answered, and addressed to the hearing of him as follows.* I think then this may be considered as certain, that whatever Sense is conveyed by this passage, according to the present Rules of Greek criticism, it is impossible, that these two Appellations can have relation to the same individuals; and I cannot say, that it appears to me impossible, that St. Thomas might make an exclamation, testifying his belief in the fact, viz. the actual appearance of his Lord and Master, and in the Bestower of the power effecting that fact, viz., Almighty God.

1155. *Which exist not.* Literally, *Exist not at all*; whereas the Sense intended to be conveyed is that expressed in the Paraphrase; hence the *Irregular Government* here. See Rule 382.

should have believed, that Jesus the Christ ^{322,3} *that is* the
 Son of the God is, and in order that believing, ye
¹¹⁵⁶ should have life in his name,

CHAPTER XXI.

1. after these things, the Jesus shewed himself again to the disciples, at the sea of the Tiberias *referred to*. And he shewed *himself* thus,

2. there were together, Simon Peter, and Thomas that is called Didymus, and Nathaniel that is of Cana of the Galilee *referred to*, and the sons of the Zebedee *referred to*, and other, of his disciples, two,

3. Simon Peter says unto them, I go to fish, they say unto him, we go also, we go with thee, they went forth, and entered into the ship immediately, and in that the night, they caught nothing.

4. Now the Jesus stood ⁴⁹⁵ after morning now having come on the shore, not yet indeed the disciples had knowledge, that Jesus it is.

5. Then the Jesus says unto them, children. ⁴⁹⁷ Have ye not any meat, they answered him, no.

1156. *Ye should have life.* Literally, *Ye should obtain life*; whereas the Sense intended to be conveyed is, *Ye should, in his name, have an assurance, and an enjoyment of the possession of life*; hence the *Disarrangement*. See Rule 321.

6. Then he said unto them, cast on the right side of the ship the net, and ye shall find. Then they cast, and not now were they able it to have drawn¹¹⁵⁸ for the multitude of the fishes.

7. Then he says, that disciple whom the Jesus was loving, to the Peter; the Lord it is. And Simon Peter having heard, that the Lord it is, he girt about¹¹⁵⁹ himself the fisher's coat. For he was, naked, and cast himself, into the sea.

8. But the other disciples came in the little ship¹¹⁶⁰ in which they were fishing. For they were not far, from the land, but as about cubits two hundred, dragging the net with the fishes.

9. Then as soon as they came to the land, they beheld a coal fire lying on the ground, and fish lying on it, also bread,

10. the Jesus says unto them, bring of the fish, which ye caught now,

1158. *Were they able it to have drawn.* Literally, *It was impossible to do it*; whereas the Sense intended to be conveyed is, *They so esteemed it*; hence the *Disarrangement*. See Rule 321.

1159. *He girt about himself.* This I conceive would Literally imply, an actual fixing; whereas the Sense intended to be conveyed is, *a pasty throwing over himself*; hence the *Disarrangement*. See Rule 321.

1160. *But the other disciples came.* Literally, *All the disciples*;

11. Simon Peter went up, and drew the net, to the land, full of great fishes, an hundred fifty three, yet so many being, the net was not broken,

12. the Jesus says unto them. Come dine. And
¹¹⁶¹
 no one of the disciples was daring to have asked.
¹¹⁶²
 him, thou, who art thou, having knowledge, that the Lord it is,

13. the Jesus comes, and takes the bread, and gives to them, and the fish likewise,

14. this now third *time*, the Jesus was shewn to his disciples, having been raised from ⁸⁷⁹ *the* dead.

15. Then when they dined, the Jesus says unto the Simon Peter, Simon of Jona, thou lovest me more than these, he says to him. Yea Lord, thou ¹¹⁶³ hast known, that I love thee, he says unto him, feed my lambs,

16. he says unto him again, a second *time*, Simon

whereas the Sense intended to be conveyed, is restricted to those who were in the ship with Peter; hence the *Disarrangement*. See Rule 321.

1161. *Stop*. What follows this Stop is Literally *A command*; whereas it is intended as an *Invitation*; hence the *Major Stop*. See Rule 184.

1162. *No one of the Disciples was daring*. Literally, *No one by himself dare do it*; whereas the Sense intended to be conveyed is, *The Disciples collectively dare not do it*; hence the *Disarrangement*. See Rule 321.

of Jona, thou lovest me, he says unto him. ¹¹⁶³ Yea Lord, thou hast known, that I love thee, he says unto him, feed my sheep,

17. he says unto him the third *time*, Simon of Jona, thou lovest me, the Peter was grieved, that he said unto him the third *time*, thou lovest me, so he said unto him, Lord, thou all things hast known, thou knowest, that I love thee, the Jesus says unto him, feed my sheep.

18. Verily verily I say unto thee, when thou wast, young, thou wast girding thyself, and wast walking. ¹¹⁶⁴ Whither thou wast wishing. But when thou should have grown old, thou shall stretch forth thy hands, and another shall gird thee, ¹¹⁶⁵ and shall lead. ¹¹⁶⁴ Whither thou wishest not.

19. Now this he spoke, signifying by what death, he shall glorify the God, and this having said, he says unto him, follow me.

1163. I prefer leaving it for future consideration whether the word, *Yea* is an Adverb or a Particle.

1164. *Stop*. Literally, *Without any restraint*; whereas the Sense intended to be conveyed is, *As thine own will directed*; hence the *Major Stop* here. See Rule 184.

1165. *Shall gird thee*. Literally, *Shall do the actual thing specified*; whereas the Sense intended to be conveyed is, *Shall restrain thee*; hence the *Disarrangement*. See Rule 321.

20. Then the Peter having been turned, he sees the disciple, whom the ¹¹³⁹Jesus was loving, following, who also leaned at the supper, on his breast, and said, Lord, who is it that betrayeth thee,

21. the Peter ¹¹⁶⁶beholding this, he says to the ⁴⁹¹human form of Jesus, Lord. And this *man*, what shall he do,

22. the Jesus says unto him, ¹¹⁶⁷if I will him to tarry. ¹¹⁶⁸Till I come, what is *that* to thee, thou, follow me.

23. Then ¹¹⁶⁹this saying went abroad among the brethren, that that disciple dies not, but the Jesus said not unto him, that he dies not, but if ¹¹⁶⁷I will him ¹¹⁶⁸to tarry. Till I come, what is *that* to thee,

24. ^{322,2}this the disciple is, that testifieth concerning these things, and wrote these things, and we have ^{322,2}known, that true his testimony is.

1166. *Beholding this.* Literally, *What is stated in that which immediately precedes these words*; whereas the Sense has relation, to what is stated at the commencement of the 20th verse; hence the *Disarrangement*. See Rule 321.

1167. *If I will him to tarry.* The Literal Sense is, *If I will*; whereas the Sense intended to be conveyed is, *If him is willed*; hence the *Disarrangement*. See Rule 321.

1168. *Stop.* Literally, *Come, in any manner, even in an invisible presence*; whereas the Sense intended to be conveyed is, *Come in the manner in which you are apprised that I shall come*; hence the *Major Stop* here. See Rule 184.

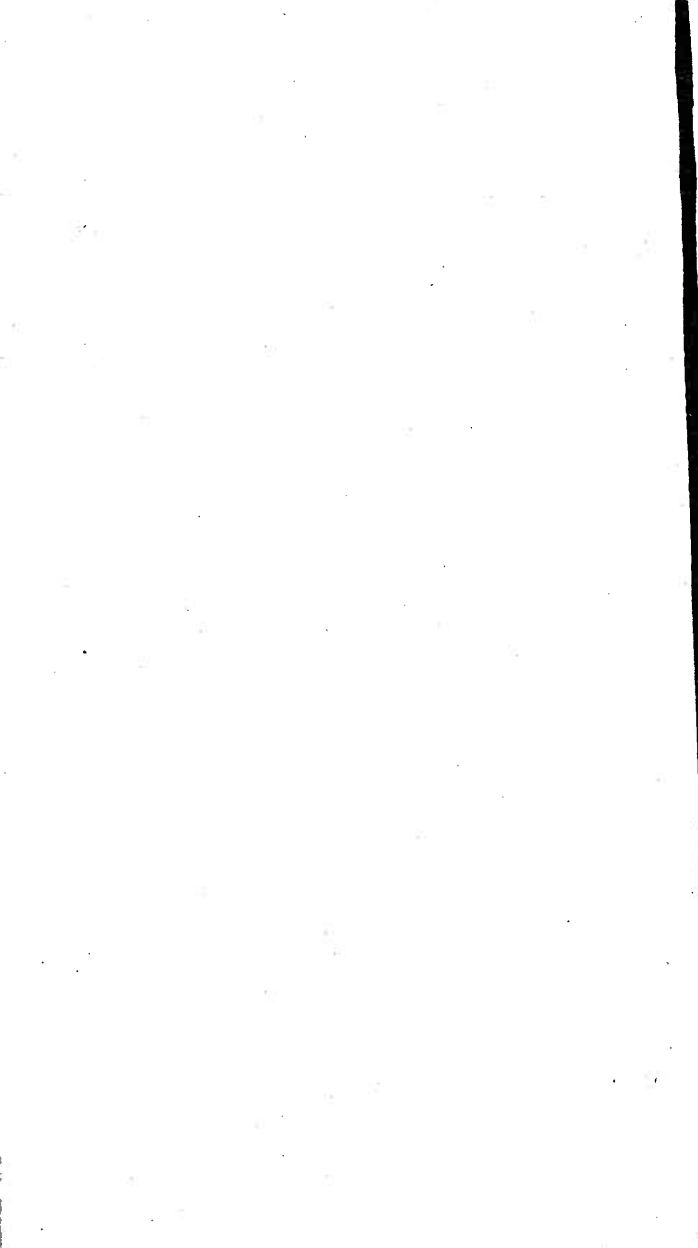
1169. *Then this saying went abroad.* Literally, *The saying that*

25. And there is indeed, other many things as great, the Jesus did, which if it should be written in one *history*, not even I suppose the world itself to¹¹⁷⁰ have contained those books that are *in that case* written.

had been previously mentioned ; whereas the reference is to that which is about to be stated ; hence the *Disarrangement*. See Rule 321.

1170. *I suppose &c.* The object of the *Disarrangement* is to shew, that this is not to be understood Literally ; hence the *Disarrangement*. See Rule 321.

THE ENGLISH VERSION.



AN
ENGLISH VERSION
OF THE
GOSPEL ACCORDING TO ST. JOHN.

CHAPTER I.

1. In commencing this Dispensation, the command for its existence had been spoken, yet the command was with God to fulfil, for the command was to be unfolded to man by a God.

2. This God was in commencing this Dispensation with the God.

3. All things in this Dispensation, he did by means of him; and without him, he did not do anything which he hath done.

4. To this Dispensation, he was life; and this life was the light of the men that obtained it.

5. For this light shines in the darkness in which men were, but in that darkness, they did not comprehend it.

6. A man came, that had been sent by God, whose name was John.

7. The same came to bear witness concerning that Light, that all men through him might believe.

8. He was not that Light, but came to bear witness concerning that Light.

9. Even that the Light that is true was existing, that which lighteth every man that hereafter cometh into the world.

10. It was existing in the world, and on account of it, the world existed, yet the world knew him not.

11. He came for the attainment of what it esteems, yet its true children, received him not.

12. Notwithstanding as many as received him, to them gave he the power to become the sons of God, as well as to them that believe on his name :

13. Which were made sons, not on account of natural descent, nor by the determination of the individual, nor by the determination of man, but by a God.

14. Although the command was unfolded by one of flesh, who dwelt among us, yet we beheld his glory, glory as of an only begotten of a Father that is filled with grace and truth.

15. John bears witness concerning him, for he cried, saying, This was he of whom I spake. He that cometh after me is placed before me, because he is my principal.

16. And because of his fulness we all received even grace upon grace.

17. Also because the law was given to man by means of Moses, but the grace and the truth we now possess, by means of Jesus Christ was the gift of a God.

18. No man hath yet discovered the grace and the truth, the only begotten Son which is in the bosom of the Father, he hath declared them.

19. Now this was the record of John, when the Jews of Jerusalem sent Priests and Levites to ask him, Who art thou?

20. Then he confessed, and denied not; even he confessed, verily I am not the Christ.

21. Then they asked him, What then? art thou Elias? But he saith, I am not. Art thou come as a prophet? And he answered, No.

22. Then said they unto him, Who art thou? in order that we may give an explicit answer to them that sent us? What sayest thou of thyself?

23. He said, I am a voice of loud crying in the wilderness, Make straight the way of God, as said the prophet Esaias.

24. And they which were sent were of the Pharisees.

25. So they asked him, and said unto him, Why baptizest thou then, if thou be not the Christ, nor Elias, neither art come as a prophet?

26. John answered them, saying, I baptize with water; but there has stood among you, whom ye knew not;

27. One that cometh after me, whose shoe's latchet I am not worthy to unloose.

28. These things, were done in Bethabara beyond Jordan;

29. Where John was baptizing the next day, he seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30. This is he of whom I said, After me cometh a man that has been placed before me, because he is my principal.

31. Yet I had not known him; but in order that he should be made manifest to Israel I came, I with water baptizing.

32. (And John attested with an oath, The Spirits descending from heaven like a dove, and its abode on him.)

33. Surely I had not known him, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is he that baptiseth with a Spirit freed from guilt.

34. And I saw, and bear record, that this is the son of God.

35. And the next day after, John remained baptizing, and two of his disciples;

36. And looking on Jesus as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned and saw them following him, and saith unto them, What seek ye?

39. They said unto him, Rabbi, (which is to say being interpreted, Master,) where dwellest thou?

40. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: it was about the tenth hour.

41. One of the two which heard John speak, and followed with him, was Andrew, Simon Peter's brother.

42. He findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being translated, Christ.

43. Then he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, Peter.

44. The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, follow me.

45. Now Philip was of Bethsaida, of the city of Andrew and Peter.

46. Philip findeth Nathanael, and saith unto him. We have found him, of whom Moses in the law

described, and the prophets did write, Jesus of Nazareth, the son of Joseph.

47. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

48. Jesus saw Nathanael coming unto him, and saith of him, Behold an Israelite indeed, in whom is no guile!

49. Nathanael saith unto him, How knowest thou me? Jesus answered and said unto him, I was aware of thy position before that Philip called thee, when thou wast under the fig-tree,

50. Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

51. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, thou believest? thou shall see greater things than these.

52. And he saith unto him, Verily, Verily, I say unto you, Hereafter, heaven having been opened, ye shall see even the angels of God ascending, and descending upon him of the human race that is the Son.

CHAPTER II.

1. Now the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there:

2. And both Jesus was called, and his disciples, to the marriage.

3. And the mother of Jesus saith unto him, there not being wine enough, they have not sufficient wine.

4. Jesus saith unto her, Woman what is that to me or thee? my hour is now come.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

6. And there were set there six water-pots of stone. after the manner of the purifying of the Jews, containing two or three firkins a-piece.

7. Jesus saith unto them, fill the water pots with water. And they filled them up to the brim.

8. Then he saith unto them, Draw out now, and bear unto the governor of the feast; and they bear it,

9. Now when the ruler of the feast had tasted the water which was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11. This beginning of the miracles performed by Jesus, he did in Cana of Galilee, and so made manifest his glory; and his disciples believed on him.

12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13. For the Jews' passover was at hand, so Jesus went up to Jerusalem,

14. And found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting:

15. And when he had made a scourge of small cords, he drove all out of the temple, that is, the sheep and the oxen; and poured out the changers' money, and overthrew their tables;

16. And said unto them that sold doves, Take these things hence, make not my father's house an house of merchandize.

17. Then his disciples remembered that it was written, The zeal for thine house will devour me.

18. But the Jews answered and said unto him, What sign shewest thou unto us, that thou doest these things?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21. But he spake of the temple of his body.

22. When therefore he had been raised from the dead, his disciples were reminded that he had said this: for they received the scripture on this subject, as the word that Jesus had spoken.

23. Now when he was in Jerusalem at the passover,

on the feast day, many believed on his name, when they saw the miracles which he did.

24. For Jesus was not trusting himself unto them, for each individual to know all things concerning him.

25. Even because he did not require, that any should testify concerning the man Jesus; that he knew what was in the man.

CHAPTER III.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man should have been born again, that is, should have received more than he obtains by natural birth, he is not able to see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? he cannot enter a second time into his mother's womb and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man should have been born, that is, should have received by water and spirit more than he obtains by natural birth, he cannot have entered into the kingdom of God.

6. Whatsoever has been born after nature, apper-

tains to nature ; but whatsoever has been born after spirit, appertains to spirit.

7. Ye should not marvel that I said unto thee, It is necessary to have been born again, that is, to obtain more than ye can by natural birth obtain.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, yet thou canst not tell how it cometh, or how it goeth ; so every one exists that is born after Spirit ; the effect is perceived, but not the mode of operation.

9. Nicodemus answered and said unto him, How can such effects have existence ?

10. Jesus answered and said unto him, Art thou a master of Israel, and understandest not these things ?

11. Verily, verily, I say unto thee, Effects such as we have known to exist we speak of ; and effects such as we have seen in existence we attest ; yet ye receive not our witness.

12. If I told you the earthly effects concerning spiritual things, and ye do not believe ; how shall ye believe if I tell you the heavenly ?

13. For no man hath ascended up to heaven, but he that came down from heaven, even him of the human race that is the Son, whose existence is to make known heaven.

14. Nevertheless as Moses, on account of an effect not natural, lifted up the serpent in the wilderness ;

so it behoves him of the human race that is the son to be lifted up for the same end ;

15. In order that every one that believeth on him should not perish, but should have eternal life.

16. For so God loved the world, that he gave his son that is only begotten, in order that every one that believeth on him, should not perish, but should have everlasting life.

17. For God sent not his son into the world, in order that he should condemn the world ; but in order that the world should have been saved by means of him.

18. He that believeth on him, he is not condemned ; but he that believeth not, even now he has been condemned, because he hath not believed on the name of the only begotten son of God.

19. And this is the condemnation, that the light requisite for belief has come into the world, but the men that disbelieved loved the darkness they were in, more than the light, because their deeds were evil.

20. And every one that doeth evil, hateth the light, and cometh not to the light, lest his deeds should be reprov'd :

21. But he that doeth what he believes to be truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22. After these things came Jesus and his disciples

into the land of Judea ; and there he tarried with them and baptized.

23. And John also was baptizing in Enon, near to Salim, because there was much water there ; and they came, and were baptized.

24. For John was not yet cast into prison.

25. Then there arose a question between John's disciples and some of the Jews about purifying.

26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness ; behold, the same baptizeth, and all men come to him.

27. John answered and said, A man can receive nothing for man's instruction, except it be given him from heaven.

28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29. He that hath the bride is the bridegroom ; but the friend of the bridegroom which standeth and heareth him with joy, rejoiceth greatly because of the bridegroom's voice ; and this which is my joy, hath been fulfilled.

30. It behoveth him to increase, and me to be decreased,

31. He that cometh from above is above all ; he that is of the earth is earthy, and speaketh of the earth : he that cometh from heaven is above all.

32. And what he hath seen and heard, that he

testifieth; but scarcely any one receiveth his testimony.

33. He that hath received his testimony, hath attested his conviction, that God is true.

34. For whom God hath sent, speaketh the words of God; and only for an object that is true, God that is a spirit giveth.

35. The father loveth the Son, and hath given all things into his hand.

36. He that believeth on the Son hath everlasting life: but he that believeth not the Son, shall not in this life see life eternal; for the wrath of God abideth on him here.

CHAPTER IV.

1. Now when the Lord knew that the Pharisees had heard, that Jesus made and baptized more disciples than John.

2. (Though Jesus himself baptized not, but his disciples.)

3. He left Judea, and departed again into Galilee.

4. Now he must needs go through Samaria.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his Son Joseph.

6. And a well that belonged to Jacob was there. Now Jesus being wearied with his journey, was on that account sitting on the well: and it was about the sixth hour.

tains to nature ; but whatsoever has been born after spirit, appertains to spirit.

7. Ye should not marvel that I said unto thee, It is necessary to have been born again, that is, to obtain more than ye can by natural birth obtain.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, yet thou canst not tell how it cometh, or how it goeth ; so every one exists that is born after Spirit ; the effect is perceived, but not the mode of operation.

9. Nicodemus answered and said unto him, How can such effects have existence ?

10. Jesus answered and said unto him, Art thou a master of Israel, and understandest not these things ?

11. Verily, verily, I say unto thee, Effects such as we have known to exist we speak of ; and effects such as we have seen in existence we attest ; yet ye receive not our witness.

12. If I told you the earthly effects concerning spiritual things, and ye do not believe ; how shall ye believe if I tell you the heavenly ?

13. For no man hath ascended up to heaven, but he that came down from heaven, even him of the human race that is the Son, whose existence is to make known heaven.

14. Nevertheless as Moses, on account of an effect not natural, lifted up the serpent in the wilderness ;

so it behoves him of the human race that is the son to be lifted up for the same end ;

15. In order that every one that believeth on him should not perish, but should have eternal life.

16. For so God loved the world, that he gave his son that is only begotten, in order that every one that believeth on him, should not perish, but should have everlasting life.

17. For God sent not his son into the world, in order that he should condemn the world ; but in order that the world should have been saved by means of him.

18. He that believeth on him, he is not condemned ; but he that believeth not, even now he has been condemned, because he hath not believed on the name of the only begotten son of God.

19. And this is the condemnation, that the light requisite for belief has come into the world, but the men that disbelieved loved the darkness they were in, more than the light, because their deeds were evil.

20. And every one that doeth evil, hateth the light, and cometh not to the light, lest his deeds should be reprov'd :

21. But he that doeth what he believes to be truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22. After these things came Jesus and his disciples

into the land of Judea; and there he tarried with them and baptized.

23. And John also was baptizing in Enon, near to Salim, because there was much water there; and they came, and were baptized.

24. For John was not yet cast into prison.

25. Then there arose a question between John's disciples and some of the Jews about purifying.

26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness; behold, the same baptizeth, and all men come to him.

27. John answered and said, A man can receive nothing for man's instruction, except it be given him from heaven.

28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29. He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him with joy, rejoiceth greatly because of the bridegroom's voice; and this which is my joy, hath been fulfilled.

30. It behoveth him to increase, and me to be decreased,

31. He that cometh from above is above all; he that is of the earth is earthy, and speaketh of the earth: he that cometh from heaven is above all.

32. And what he hath seen and heard, that he

testifieth; but scarcely any one receiveth his testimony.

33. He that hath received his testimony, hath attested his conviction, that God is true.

34. For whom God hath sent, speaketh the words of God; and only for an object that is true, God that is a spirit giveth.

35. The father loveth the Son, and hath given all things into his hand.

36. He that believeth on the Son hath everlasting life: but he that believeth not the Son, shall not in this life see life eternal; for the wrath of God abideth on him here.

CHAPTER IV.

1. Now when the Lord knew that the Pharisees had heard, that Jesus made and baptized more disciples than John.

2. (Though Jesus himself baptized not, but his disciples.)

3. He left Judea, and departed again into Galilee.

4. Now he must needs go through Samaria.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his Son Joseph.

6. And a well that belonged to Jacob was there. Now Jesus being wearied with his journey, was on that account sitting on the well: and it was about the sixth hour.

7. And there cometh a woman of Samaria to draw water : Jesus saith to her, Give me to drink.

8. (Now his disciples were gone away unto the city to buy meat.)

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink ; thou wouldest have asked of him, that he should have given the living water.

11. The woman saith unto him, Sir, thou hast not even a pitcher, and the well is deep : from whence then hast thou this living water?

12. Thou art not greater than our Father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle.

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again.

14. But whosoever drinketh of the water that I will give him, should never thirst ; for the water that I shall give him, shall be in him a well of water, springing up unto everlasting life.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16. Jesus saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said, I have no husband. Jesus said unto her, thou hast rightly said, I have no husband :

18. For thou hast had five husbands; and he whom thou now hast is not thine husband : in that saidst thou truly.

19. The woman said unto him, Sir, I perceive that thou art a prophet.

20. Our Fathers worshipped in this mountain; but ye say, that in Jerusalem is the place, where it is necessary for men to worship.

21. Jesus saith unto her, Woman, believe me, that an hour cometh, when neither in this mountain. nor yet in Jerusalem, ye shall worship the father.

22. Ye worship what ye have not known to exist : we worship what we have known to exist; for the salvation promised to the Jews does exist.

23. But an hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for verily the Father searcheth all those that worship him.

24. God is a spirit: and it is necessary for those that worship him to worship in spirit and in truth.

25. The woman saith unto him, I know that the Messias cometh, which is called Christ: when he is come, he will tell us all things.

26. Jesus saith unto her, I that speak unto thee am he.

27. And upon this came the disciples, and marvelled that he talked with a woman ; yet no one said, What seekest thou ? or, Why talkest thou with her ?

28. The woman then left her water-pot, and went into the city, and saith to the men of it,

29. Come, behold a man, which told me all that ever I did, whether this is the Christ,

30. Then they went out of the city, and came unto him.

31. In the meanwhile his disciples prayed him, saying, Master, eat.

32. But he saith unto them, I have had meat to eat which ye have not known of.

33. Then said the disciples one to another, No one hath brought him ought to eat.

34. Jesus saith unto them, it is my meat, in order that I should do the will of him that sent me, and should finish his work.

35. No, ye say, not finish ; for there are yet four months and then cometh harvest ? Behold, I say unto you, lift up your eyes, and look on the fields ; for they are white already to harvest.

36. He that reapeth receiveth wages, even he gathereth fruit unto life eternal : in order that even he that soweth, equally with him that reapeth, may rejoice on the same account.

37. For herein is that saying true, That often in

one result it is, One that soweth, and another that reapeth.

38. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40. Then when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41. And many more believed because of his own word.

42. And said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Saviour of the world, the Christ.

43. And after the two days he departed thence, and went into Galilee,

44. For Jesus himself testified, that a prophet hath not honor in his own country.

45. And when he was come into Galilee, the Galileans received him, having seen all the things he did at Jerusalem at the feast: for even they went unto the feast.

46. Then Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. Who having heard that Jesus was come out of Judea into Galilee, went up unto him, and besought him that he would come down, and heal his son : for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman said unto him, sir, come down ere my child die.

50. Jesus saith unto him, Go thy way ; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was going down, his servants met him and told him, saying, Verily thy son liveth.

52. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was the same hour, in the which Jesus said unto him, Verily thy son liveth : and himself believed, and his whole house.

54. This again, a second miracle, Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

1. After these things was a feast of the Jews ; and Jesus went up to Jerusalem.

2. Now there is at Jerusalem on account of the sheep a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3. In these lay a great multitude of impotent folk,

of blind, halt, withered, waiting for the moving of the water.

4. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling the water stepped in, was made whole of whatsoever disease he had.

5. And a certain man was there, which had an infirmity thirty and eight years.

6. When Jesus saw him lie, and knew that he had now a long time to live, he said unto him, Wilt thou be made whole?

7. The impotent man answered him, Sir, I have no man, when the water is troubled to put me into the pool: and so while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked: but that day was a sabbath.

10. The Jews therefore said unto him that was cured, It is a sabbath day, it is not lawful for thee to carry thy bed.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. Then asked they him, Who is the man that said unto thee, Take up thy bed, and walk?

13. But he that was healed wist not who it was:

for Jesus had escaped observation by a multitude being in that place.

14. Afterward Jesus findeth him in the temple, and saith unto him, Behold, thou art made whole ; sin no more, lest a worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus, which made him whole.

16. And on account of this did the Jews persecute Jesus, because he had done these things on a Sabbath day.

17. But Jesus answered them, My Father even until now worketh, although I do the work.

18. Then did the Jews seek the more to kill him, because he not only had broken the sabbath, but also called God his Father, bringing God to the level of himself.

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son is not able to do any thing, but what he would see the Father doing did the Son not do it : for whatsoever that Being would effect, these things indeed the Son in such manner doth effect.

20. For the Father loveth the Son, and by him sheweth to man all things that he himself doeth for man : and he will shew to man by him greater things than these that have yet been done, even works, in order that ye may marvel,

21. For as the Father raiseth up the dead, and

quickeneth them; so also the son quickeneth whom he wills.

22. For not even the Father judgeth any man that he quickens deserving condemnation, since he hath given every power of judgment to the Son.

23. In order that all men should honor the Son's judgment, as they should honor the Father's. He that honoreth not the Son's, honoreth not the Father's that sent him.

24. Verily, Verily, I say unto you, that he that heareth the declaration I have made, and believeth him that sent me, hath everlasting life, and comes not into condemnation; but hath passed from the death incurred by man, into the life that is eternal.

25. Verily, verily, I say unto you, an hour is coming, yea now is, that the dead shall hear the voice of the Son of God; for they that heard God's declaration shall live.

26. For as the Father hath life to dispense in himself: so he hath also given to the Son to have life to dispense in himself;

27. And he hath given to him also authority to execute judgment, as a Son of man is it to be executed.

28. Marvel not at this: for an hour is coming, in which all that are in the grave shall hear his voice,

29. And shall come forth; they that have done the good that their light pointed out, unto a resurrection

of life ; but they that have done the evil that their light forbade, unto a resurrection of condemnation.

30. I am not able of mine own self to do anything : as I hear, I judge, and the judgment that I deliver is just, that I seek not mine own will, but the will of him that sent me.

31. If I bear witness concerning seeking the will of myself, my witness is not true.

32. Another's will it is I seek, the same that beareth witness concerning me : and I know that the witness which it witnesseth concerning me is true.

33. Ye sent unto John, and he bear witness unto the truth of what I say.

34. But I receive not from man the witness that proves the truth of what I say, but these things I say, in order that ye might be saved.

35. He was a light that is burned and yet shines ; and ye were willing for a season to rejoice in his light.

36. But I have a witness that proves the truth of what I say greater than John's ; for the works which the Father gave me to finish, the same that I do bear witness concerning me, that the Father hath sent me.

37. And he that sent me, the Father himself hath borne witness concerning me. Ye have neither regarded his declarations at any time, nor have been convinced by his miraculous demonstrations,

38. And ye have not his word abiding in you: for whom he hath sent, him in claiming to be sent by him, he believed not.

39. Search the Scriptures: for by them ye think to have eternal life: and they are they which testify concerning me.

40. Yet ye will not come to me, in order that ye might have life.

41. I obtain not glory by man's acceptance or rejection of me.

42. Verily I know you, that ye have not the love of God among you.

43. I have come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44. How can ye believe, receiving glory from one another, though ye seek not the glory that is from the only God.

45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46. For did ye believe Moses, ye would have believed me: for he wrote concerning me.

47. But if ye believe not his records, how shall ye believe my declarations that they relate to me?

CHAPTER VI.

1. After these things Jesus went over the Sea of Galilee, which is the sea of Tiberias.

2. And a great multitude followed him, because they saw the miracles which he did on them that were diseased.

3. And Jesus went up into a mountain, and there he sat with his disciples.

4. And the passover that is a feast of the Jews, was nigh.

5. When Jesus then lifted up his eyes, and saw that a great company was coming unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6. Now this he said to prove him : for he himself knew what he would do.

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, which have five barley loaves and two small fishes : but what are they among so many?

10. But Jesus said, Make the men sit down. Now there was much grass in the place. Then the men sat down, in number about five thousand.

11. And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would.

12. And when they were filled, he said unto his disciples, Gather up the fragments that remain, in order that nothing be lost.

13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten,

14. Then those men, when they had seen, what a miracle Jesus did, said, Surely this is of a truth that prophet that comes into the world.

15. Then Jesus having perceived, that they would come and take him by force, to make him a king, departed again into a mountain himself alone.

16. And as evening approached, his disciples went down unto the sea.

17. And entered into the ship that brought them, and went over the sea towards Capernaum. And it became dark, yet Jesus was not come unto them.

18. Now the sea was rising by reason of a great wind that blew.

19. And when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing night unto the ship; and they were afraid.

20. But he said unto them, I am alive, be not afraid.

21. Then they willingly received him into the

ship: and immediately the ship was at the land whither they were going the next day.

22. When the people which were on the other side of the sea saw, that there was none other boat there, save one, and that Jesus went not with his disciples into the boat, but that his disciples went away alone.

23. Howbeit there came boats from Tiberias, nigh unto the place where they did eat the bread, after that the Lord had given thanks:

24. And when the people saw that Jesus was not there, neither his disciples, they returned to their ships, and came to Capernaum, seeking for Jesus.

25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.

27. Work not for the meat that is perished, but for that meat which endureth unto everlasting life, which meat he of the human race that is the Son shall give unto you, for the Father, the God, hath sealed this man to this end.

28. Then said they unto him, What work shall we do, in order that we should work the works required by God for enduring unto everlasting life?

29. Jesus answered and said unto them, This work is the work alone of God, in order that ye should believe on whom that being sent.

30. Then said they unto him, then why doest thou a miracle, in order that we may see and believe thee, why dost thou work at all?

31. Our Fathers did eat the manna in the desert, as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses has not given to you the bread from heaven that ensures everlasting life; but my Father giveth to you the true bread from heaven for that end.

33. For the bread of God, that ensures everlasting life, is he which cometh down from heaven, and offereth life unto the world.

34. Then said they unto him, Lord evermore give us this bread.

35. Then Jesus said unto them, I am the bread of everlasting life: he that cometh to me should never hunger for more life, and he that believeth on me should never thirst for stronger assurances respecting it.

36. But I said unto you, that even ye have seen me, and do not believe.

37. All that the Father appoints me to suffer, shall come upon me; yet him that cometh to me, I should in no wise cast out from everlasting life.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this acceptance of every one that comes to me is the will of him that sent me, in order that everything which he hath appointed me to suffer for man, I should not lessen in effect by the punishment of offenders, but should raise up again the facts undepreciated at the last day.

40. And this acceptance of every one that comes to me is the will of him that sent me, in order that every one which seeth the Son, and believeth on him, should have everlasting life, for I will raise him up at the last day.

41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42. So they said, Not this bread is Jesus the son of Joseph, whose father and mother we know? Verily how saith he, that I came down from heaven?

43. Jesus answered and said unto them, Murmur not among yourselves.

44. I admit that no man is able to come to me as the Messiah on any just grounds, except the Father which hath sent me persuades him, by revealing to him that by the miraculous power I exercise; even I shall raise him up at the last day.

45. It is written in the prophets, Even every one shall be taught of God. Every man that hath heard

the revelations of the Father, and hath learned the truths they convey, cometh unto me.

46. Not that any man hath seen the Father on this account, save he that is from God, he hath seen the Father.

47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48. I am the bread of the life that is everlasting.

49. Your fathers did eat the manna in the wilderness, yet they died, terminating thereby every promise to them.

50. This is the bread which cometh down from heaven, in order that every one should eat thereof and not die, and so not terminate the promises to them, seeing they only change their state, an assurance of life everlasting being theirs.

51. I am the bread that maintains life, that cometh down from heaven; if any man should eat of this bread, he shall live for ever, for verily the bread that I will give is alone my human existence, which I will give for the assurance of the life after the world is ended.

52. Then were the Jews striving among themselves, saying, How can this man give us human existence to eat?

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye should eat the human existence of him of the human race that is the Son,

and should drink his death, ye have not continuance of life in yourselves.

54. Whoso eateth my human existence, and drinketh my death, hath an everlasting life; for I will raise him up the last day that he lives in this world.

55. So my human existence is indeed meat, and my death is indeed drink, in relation to everlasting life.

56. He that eateth my human existence, and drinketh my death, to me he remains fixed, and I remain fixed to him.

57. As he the father that sent me has life, and I have life by means of the Father: so he that eateth me, even he shall have life by means of me.

58. This is the bread which comes down from heaven; not as our fathers eat and died, and so terminated their benefit from it: he that eateth of this bread shall live for ever.

59. These things said he in a synagogue, as he taught in Capernaum.

60. Then many of his disciples when they heard this, said, This is an hard saying; who can from him receive such things?

61. Then Jesus knowing in himself that his disciples murmured concerning this, he said unto them, Does this saying offend you,

62. But will it do so, if ye should see him of the human race that is the Son ascend up where he was before?

63. It is the spirit of a man that quickens a man ; the flesh profiteth him nothing in this respect : the words that I speak unto you, relate to a continuance of spirit, and so of life.

64. But there some are of you, that believe not. (For Jesus knew from the first, who they were that believed not, and who it was that should betray him.)

65. Then he said, On account of this unbelief, did I say unto you, That no man is able to come unto me as the Messiah on any just grounds, except it is given to him by other than natural means of my Father.

66. On account of this saying, many of his disciples went back, and walked no more with him.

67. Then said Jesus unto the twelve, Do not ye also desire to go away ?

68. Simon Peter answered him, Lord, to whom shall we go ? thou hast the words of eternal life.

69. And we believe and are sure, that thou art the Holy of God.

70. Jesus answered them, I did not choose you the twelve to continue my disciples, for of you, one is a devil.

71. Now he spake of Judas Iscariot the son of Simon ; for he was about betraying him, being one of the twelve.

CHAPTER VII.

1. Now after these things, Jesus walked in Galilee :

for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5. For neither did his brethren believe in him.

6. Therefore Jesus said unto them, My time is not yet come: but your time is alway ready.

7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8. Ye set forth to this feast, I do not set forth to this feast; for my time has not yet full come.

9. Having said these words unto them, he abode still in Galilee.

10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11. Then the Jews sought him at the feast, and said, Where is he?

12. And there was much murmuring among the people concerning him: for some said, He is a good man; others said, Nay; but he deceiveth the people.

13. Howbeit, no man spake openly of him, on account of the fear the Jews were under.

14. Now about the midst of the feast, Jesus went up into the temple, and taught.

15. But the Jews marvelled, saying, How knoweth this man letters, having never learned?

16. Then Jesus answered them, and said, The doctrine I teach is not mine, but his that sent me.

17. If any man should desire to do his will, he shall know concerning the doctrine I teach, whether it be of God, or whether I speak it of myself.

18. He that speaketh of himself seeketh his own glory; he that seeketh the glory of him that sent him, this man is true to his mission, and falsehood is not in him.

19. Has not Moses given unto you the law, and not one of you keepeth the law in seeking to condemn. Why go ye about to kill me?

20. The people answered and said, Thou hast a devil: who goeth about to kill thee?

21. Jesus answered and said unto them, I have done one act, and ye all marvel on account of this act.

22. Moses has commanded you to observe circumcision; not that it was instituted by Moses, for it was of the fathers; and ye on a sabbath day circumcised a man.

23. If a man on the sabbath day receive circumcision, in order that the law of Moses should not be

broken; do ye condemn me, because I have made a man every whit whole on a sabbath day?

24. Judge not according to appearance, but according to just judgment.

25. Then said some of them of Jerusalem, This cannot be him whom they seek to kill.

26. For behold he speaks boldly, and they say nothing unto him, Not when indeed the rulers knew that he claims to be the Christ.

27. Assuredly we know this man whence he is; but when Christ cometh, no man knoweth whence he is.

28. Then cried Jesus in the temple as he taught, saying, Verily ye have known me, and ye have known whence I am, and that I have not come of myself; for he that sent me is true, whom ye have not known.

29. I have known him; for I am from him, verily he hath sent me on this mission.

30. Then they sought to take him; but no man laid hands on him, because his hour was not yet come.

31. But many of the people believed on him, and said, When Christ cometh, will he do greater miracles than these which this man hath done?

32. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33. Then said Jesus, Still a little while I am with you, and then I go to him that sent me.

34. Ye shall seek me, and shall not find me, for where I am, ye while living are not able to come.

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, even to teach the Gentiles?

36. What manner of saying is this that he saith, Ye shall seek me, and shall not find me, for where I am, ye while living are not able to come.

37. And in the last day, that great day of the feast, Jesus stood up, and then cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39. (Now this spake he concerning the Spirit, which they that believe on him should receive: for a spirit freed from guilt had not yet existence; because that Jesus was not yet glorified.)

40. Then many of the people who heard this saying, said, Of a truth this man is a prophet.

41. Others said, This man is the Christ. And others said, But not out of Galilee Christ comes:

42. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was.

43. So there was a division among the people because of him.

44. And some were wishing to take him from them; but no man laid hands on him.

45. Then came the officers to the chief priests and Pharisees; who said unto them, Why have ye not brought him?

46. The officers answered, Never thus a mere man spoke as this man hath spoken.

47. Then answered them the Pharisees, Surely ye have not been deceived?

48. Not any of the rulers have believed on him, or of the Pharisees:

49. But this people that knoweth not the law, are cursed.

50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51. Our law doth not judge any man before it hear him, and know what he doeth.

52. They answered and said unto him, Art not thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.

53. Then every man went unto his own house.

CHAPTER VIII.

1. But Jesus he went unto the mount of Olives.

2. And early in the morning he again entered into the temple, and all the people came unto him; and he sat down, and taught them.

3. And the scribes and Pharisees brought unto him a woman taken in adultery ; and when they had sat her in the midst,

4. They say unto him, Master, this woman was taken in adultery, in the very act.

5. Now Moses in the law commanded that such should be stoned ; but what sayest thou ?

6. Now this they said, tempting him, in order that they might have to accuse him. But Jesus having stooped down, was writing with his finger on the ground.

7. And as they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8. And again he stooped down, and wrote on the ground.

9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last : and Jesus and the woman who had been placed in the midst of them were left alone.

10. Then when Jesus had lifted up himself, and saw no one but the woman, he said unto her, Verily woman, where are those thine accusers, hath no man condemned thee ?

11. Then she said, No man, Lord. Then Jesus said unto her, Neither do I condemn thee : Go, and sin no more,

12. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in its darkness, but shall have the light of the life that is everlasting.

13. Then the Pharisees said unto him, Thou bearest record of thyself; thy record is not true.

14. Jesus answered and said unto them, Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go, but ye cannot tell whence I come, and whither I go.

15. Ye, on account of man's external state in this world, condemn; I, on account of his external state, do not condemn any one.

16. And yet if I do condemn, the condemnation that I deliver is true, for I am not alone, but I and he that sent me, who is, the Father.

17. Even indeed in your law it is written, That the testimony of two men is true.

18. I exist, that bear witness concerning myself, and he that beareth witness concerning me, is he that sent me, who is, the Father.

19. Then said they unto him, Where is thy Father's witness? Jesus answered, Ye have neither known my witness nor that of my Father: if ye had known my witness, assuredly ye would have known that of my Father.

20. These words spake Jesus in the treasury, as

he taught in the temple: but no man laid hands on him; for his hour was not yet come.

21. Then said Jesus again unto them, I go away, and ye shall seek me, but with your sin of rejecting me uncanceled ye shall die; whither I go, ye while living are not able to come.

22. Then said the Jews, What will he kill himself? that he saith, Whither I go, Ye while living are not able to come.

23. Then he said unto them, At the time to which I refer, Ye are among those that dwell beneath; I am among those that dwell above; ye are among those that dwell in this world; I am in no way of this world.

24. Therefore I said unto you, that ye shall die with your sins uncanceled: for if ye believe not that I have life, ye shall die with your sins uncanceled.

25. Then said they unto him, Who art thou? And Jesus said unto them, what he before said, [which thing thus I tell you.]

26. I have many things to tell you, and to condemn; for he that sent me is true; and such things alone as I heard of him, these things I speak to the world.

27. (They acknowledged not that he unfolded the Father to them.)

28. Then said Jesus unto them, When ye shall have lifted up him of the human race that is the Son,

then will ye acknowledge that I have life, and that I do nothing of myself, but that as my Father hath taught me, I speak these things.

29. And that he that sent me is with me; the Father sent me not away alone; for I do always those things that please him.

30. Having spoken these words, many believed on him.

31. Then said Jesus unto those Jews that believed him, If ye truly continue in the word that I have spoken, then are ye my disciples;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage in any respect: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth the sin that is not cancelled, is a servant of it.

35. And such servant abideth not in the house he occupies for ever; but the Son abideth for ever.

36. Therefore if the Son shall make you free, verily ye shall be free.

37. I know that ye are Abraham's seed; but ye seek to kill me, because the word that I have spoken hath no place in you.

38. I speak that which I have seen with my Father: and indeed ye do that which ye have seen with your Father.

39. They answered and said unto him, Abraham is our Father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a mere man ; I who have told you the truth which I heard of God : this did Abraham.

41. Ye do the works of your Father. Then said they unto him, We have not been made children by fornication ; we have in respect of this relationship but one Father, even God.

42. Jesus said unto them, If God were your Father, ye would love me : for I came forth, and am come by God's authority ; for I have not come forth at all of myself, but he sent me.

43. Why do ye not understand my speech ? even because ye cannot hear the word that I utter.

44. Ye are of the father the devil, and the lusts of your father ye desire to do. He was a murderer from the first, and abode not in the truth, because there is no truth in him. When he speaketh, the lie that is of his own making he speaks : for he is a liar, and the father of it.

45. And so I, because I speak the truth in this declaration, ye do not believe.

46. Which of you convinceth me of sin ; if I speak the truth in this declaration, why do ye not believe me ?

47. He that is of God heareth God's word; ye therefore do not hear, because ye are not of God.

48. The Jews answered and said unto him, Say we not truly, That thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil, but I honor my Father, and ye do dishonor me.

50. But I seek not mine own glory: he exists, he that seeketh and judgeth.

51. Verily, verily, I say unto you, If a man keep the saying that I have uttered, he should not see death at any time.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; yet thou sayest, If a man keep my saying, he should not have tasted death at any time.

53. Thou art not greater than our father Abraham, which is dead; also the prophets are dead; what claimest thou for thyself?

54. Jesus answered, if I glorify myself, my glory is nothing: it is my Father exists, he that glorifies me; of whom ye say, that he is you God:

55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying.

56. Our Father Abraham rejoiced in the promise of life, in order that he should realize that the day

I have described should come : for he saw that such a day should come, and was glad.

57. Then said the Jews unto him, Thou art not yet fifty years old, yet hast thou seen Abraham ?

58. Jesus said unto them, Verily, verily, I say unto you, I am before Abraham in existence.

59. Then took they up stones to cast at him : but Jesus was hid, and went out of the temple.

CHAPTER IX.

1. And as Jesus passed by, he saw a man which was blind from his birth.

2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ?

3. Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest by him.

4. It behoveth me to work the works of him that sent me, while it is day ; the night cometh, when no man is able to work.

5. As long as I am in the world, I am a light of the world.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay.

7. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent) he went his way therefore, and washed, and came seeing.

8. The neighbours therefore, and they which before had seen him, (for he was a beggar) said, This is not he that sat and begged?

9. Some said, This is he : and others said, He is like him : but he said, I am he.

10. Then said they unto him, How were thine eyes opened?

11. He answered, that man indeed said, a man who is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the Pharisees him that afore-time was blind.

14. Now it was a Sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees asked him how he had received his sight. But he said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Then said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? so there was a division among them.

17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes! Then he said, He is a prophet.

18. For the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered them and said, We know that this is our son, and that he was born blind:

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22. These words spake his parents, because they feared the Jews, for the Jews had agreed already, that if any man did confess that he was a Christ, he should be put out of the synagogue.

23. Therefore said his parents, He is of age, ask him.

24. Then again called they the man that had been blind, and said unto him, Give God the glory: we know that this man is a sinner.

25. He answered, that man indeed said, Whether he be a sinner, I know not; one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee, how opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Is it not that ye wish to be his disciples?

28. Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples.

29. We know that God spake by Moses ; but this fellow, we know not whence he is.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, yet he hath opened mine eyes.

31. For we know that God heareth not sinners : but if any man be a worshipper of God, and doeth his will, him he heareth.

32. Since the world began was it ever heard, that any one of himself opened the eyes of one that was born blind ?

33. Except this man were from God, he could do nothing.

34. They answered and said unto him, Thou hast been altogether in sins, yet thou teachest us ? and they cast him out.

35. Jesus heard that they had cast him out ; and when he had found him, he said unto him, thou dost now believe on the Son of God ?

36. He answered and said, but who is he, Lord, that I might believe on him ?

37. Then Jesus said unto him, Verily thou hast seen him, and it is he that talketh with thee.

38. Then he said, Lord, I believe. And he worshipped him.

39. Then Jesus said, For judgment I came into

this world, in order that they which see not might see, and that they which see might become blind.

40. And they of the Pharisees which were with him heard these words, and said unto him, Does it not then follow, that we are blind !

41. Jesus said unto them, If ye had been blind, ye probably were not having sin : but now ye say, We see ; therefore your sin remaineth.

CHAPTER X.

1. Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is a shepherd of the sheep.

3. To him the porter openeth ; and the sheep hear his voice : for he calleth his own sheep by name, and leadeth them out.

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice.

5. Indeed a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

6. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them.

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the fold of the sheep to which I refer.

8. All that ever came with this claim before me are thieves and robbers : but the sheep did not hear them.

9. I am the door : by means of me if any man enter in, he shall be kept safe, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy : I am come, that they might have life ; yea, abundantly might have it.

11. I am a good shepherd : a good shepherd giveth his natural life for the sheep.

12. But he that is a mere hireling, and not a good shepherd, whose sheep as his own are not regarded, seeth the wolf coming, and leaveth the sheep, and fleeth : and so the wolf catcheth them, and scattereth the sheep.

13. Now the hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am a good shepherd, and know my sheep, and am known of mine,

15. (Just as the Father knoweth me, and I know the Father ;) for I give my natural life for the sheep.

16. And other sheep I have, which are not of this fold : and them it is necessary for me to bring in, that they shall hear my voice ; that there shall be one fold, and one shepherd.

17. Therefore doth the Father love me ; for I give my natural life, in order that I should take it again.

18. No man taketh it from me, but I give it of

myself. I have power *granted to me* to give it, and I have power *granted to me* to take it again. The commandment to give it have I received of my Father.

19. There was a division therefore again among the Jews on account of these sayings.

20. For many of them said, He hath a devil, or is mad, why hear ye him?

21. Others said, These are not the words of him that hath a devil; a devil is not able to open the eyes of the blind.

22. And it was at Jerusalem the feast of the dedication, and it was winter.

23. And Jesus was walking in the temple of Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou disturb us with doubts? if thou be the Christ, tell us plainly.

25. Jesus answered them, I told you and ye believed not; the works that I do in my Father's name, they bear witness of me.

26. But ye believe not, for ye are not of my sheep; As I said unto you,

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; so they should never perish everlastingly; for no one has power to pluck them out of my hand.

29. My Father who hath given to me greater Power than all men together have, exists: and no one is able to pluck out of my Father's hand.

30. I and the Father are one in action.

31. Then the Jews took up stones again to stone him.

32. Jesus answered them, Many good works have I shewed you from my Father; for which of those good works do ye stone me?

33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; verily because that thou, being a man, makest thyself a God.

34. Jesus answered them, It is not blasphemy to do so, it having been written in your law, I said, ye men are Gods.

35. If it calls them Gods, unto whom the word of God came, and the scripture cannot be broken;

36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am a son of God?

37. If I do not the works of my Father, believe me not:

38. But if I do, though ye believe not me, believe the works: in order that ye may know, and believe, that the Father is in me, and I in him.

39. Therefore they sought again to take him, but he escaped out of their hand;

40. And went away again beyond Jordan into the place where John at first baptized: and there he abode.

41. And many resorted to him, and said, John did no miracle; but all things that John spake of this man were true.

42. And many believed on him there.

CHAPTER XI.

1. Now there was a certain man that was sick named Lazarus, of Bethany, of the town of Mary, and her sister Martha.

2. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) •

3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, in order that the Son of God might be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus.

6. Yet when he had heard that he was sick, he abode two days still in the same place where he was.

7. Immediately after which saith he to his disciples, We should go into Judea again.

8. His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?

9. Jesus answered, Are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because the light is not with him.

11. These things said he; and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him.

12. Then said his disciples, Lord, if he sleep, he shall do well.

13. Howbeit Jesus spake of his death, but they thought that he had spoken of taking rest in sleep.

14. Therefore then said Jesus unto them plainly, Lazarus is dead.

15. And I am glad for your sakes that I was not there, in order that ye should believe; but now we should go unto him.

16. Then said Thomas, which is called Didymus, unto his fellow disciples, We also should go, that we may die with him.

17. Then when Jesus came, he found that he had lain in the grave four days already.

18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs distant,

19. And many of the Jews had come to Martha and Mary, to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus

was coming, met him : but Mary sat still in the house.

21. Then said Martha unto Jesus, Lord if thou hadst been here, probably my brother had not died.

22. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I give existence to the resurrection and the life that succeeds it : he that believeth on me, though he should have died, yet shall he live again.

26. And whosoever liveth and believeth in me should never die, Believest thou this ?

27. She saith unto him Yea, Lord ; I believe that thou art the Christ, the Son of God, which should come into the world.

28. And when she had so said, she went away and called Mary her sister ; secretly saying, the Master is come and calleth for thee.

29. As soon as she heard that, she arose quickly and came unto him.

30. Now Jesus was not yet come into the town, but was in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that

she rose up hastily and went out, followed her, saying, she goeth unto the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother probably had not died.

33. Then when Jesus saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold, how he loved him !

37. But some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38. Then Jesus again groaning in himself, cometh to the grave. Now it was a cave, and a stone lay upon it.

39. Jesus said, Take away the stone. Martha, the sister of him that was dead, saith, Lord, by this time he stinketh : for he hath been dead four days.

40. Jesus said unto her, No, I said unto thee, that if thou wouldst believe, thou shouldst see the glory of God.

41. Then they took away the stone. And Jesus directed the eyes of all upwards ; for he said, Father, I thank thee that thou hast heard me.

42. Though I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me,

43. And having spoken this with a loud voice, he cried, Lazarus, come forth.

44. Then he that was dead came forth, bound hand and foot with grave clothes: and his face was bound round about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46. But some of them went away to the Pharisees, and told them what things Jesus had done.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him alone, all men will believe on him; and the Romans will come and take away both our place and nation.

49. And one of them, named Caiaphas, being high-priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for the nation.

52. And not for the nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel together for to put him to death.

54. Jesus therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55. Now the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

CHAPTER XII.

1. Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2. And there they made him a supper, and Martha served, and Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of unadulterated spikenard, very costly, and anointed the

feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. Now this he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, Let her alone: for the day of my burial she was keeping it.

8. For the poor always ye have with you; but me ye have not always.

9. Now much people of the Jews knew that he was there: but they came not for Jesus' sake only, but that they might see Lazarus also, whom he raised from the dead.

10. Therefore the chief priests consulted that they might even put Lazarus to death.

11. Because that by reason of him many went away from the Jews, and believed on Jesus.

12. Here the next day a multitude of people that were come to the feast, when they heard that Jesus was come to Jerusalem,

13. Took branches of palm trees, and went forth to meet him, and cried, Save we pray thee, he that cometh in the name of God having been blessed, the King of Israel.

14. Now Jesus, when he had found a young ass, sat thereon; as it is written,

15. Fear not, daughter of Sion; behold, thy king cometh, sitting on an ass's colt.

16. Now these things understood not his disciples at the first: but when Jesus was glorified, then remembered they that the things happened to him, they having been written, even these things that were done unto him.

17. And the people that was with him when he called Lazarus out of his grave, and raised him from the dead, bear record.

18. On account of this record indeed it was, that the multitude met him, for they thus heard that he had done this miracle.

19. Then the Pharisees said among themselves, Perceive ye how we prevail nothing? behold, the world is gone after him?

20. And there were certain Greeks among them that came up to worship at the feast.

21. And these came to Philip, which was at Bethsaida of Galilee, and desired him, saying, Sir, we desire to see Jesus.

22. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus.

23. Then Jesus answered them, saying, The hour for my being seen by man is come, in order that he of the human race that is the Son should be glorified by man?

24. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit.

25. He that loveth his earthly life shall lose it ; and he that hateth his earthly life in this world, shall keep it unto the life eternal.

26. If any man would serve me, let him follow me ; and where I am, there shall also my servant be : if any man would serve me, him will the Father honor.

27. Already has my soul been troubled ; and what I would say is, Father, save me from this hour : but for this, that I came into this world for this hour.

28. Father, glorify thy name. Then came there a voice from heaven, saying, Verily I have glorified it, and I will glorify it again.

29. Therefore the people that stood by, and heard it, said that it thundered : other said, An angel had spoken.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

31. Now judgment exists for this world : now shall he that in this world now judges be deprived of this power :

32. For I, if I be lifted up from the earth, will draw all classes of men to be followers of myself.

33. Now this he said, signifying what death he should die.

34. The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, That he of the human race that is the Son must be lifted up? who is this of the human race that is the Son?

35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in that darkness, knoweth not whither he goeth.

36. While ye have the light, believe in the light, in order that ye may be children of light. These things spake Jesus, yet having departed, his being the Messiah was not disclosed to them.

37. (For although he had done so many miracles before them, they were not believing that he was the Messiah.)

38. In order that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report respecting the Messiah: and by whom hath the power of God to fulfil it been acknowledged.

39. For on account of this disbelief of the report, they were not able to believe Jesus was the Messiah, therefore Esaias added,

40. He hath in their unbelief blinded their eyes in relation to the Messiah, and hath hardened their heart in relation to the same; in order that they

should not see with the eyes with which they look into this subject, or understand with the heart with which they regard it, or should be converted, or that I should heal them.

41. These things said Esaias when he beheld his glory, and spake concerning him.

42. Yet indeed, even of the chief rulers, many believed on him ; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue :

43. For they loved the praise of men, more than the praise of God.

44. Therefore Jesus, he cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45. And he that beholdeth me with acceptance, beholdeth him that sent me with acceptance.

46. I am come as a light unto the world, in order that whosoever believeth on me should not abide in the darkness of uncertainty as to his future state.

47. For if any one that belongs to me should hear the words which I have spoken, and should not believe all the truth, I should not condemn him : for I came not in order that I should condemn the world, but in order that I should save the world.

48. He that rejecteth me, and receiveth not my words, hath that that condemns him : the word that I

have spoken, the same shall condemn him in the last day.

49. For I from myself have not spoken ; but the Father which sent me, gave me a commandment, what I should have said, even what I shall utter.

50. And I know that his commandments is life everlasting : therefore whatsoever I speak, even as the Father hath said unto me, so I speak.

CHAPTER XIII.

1. Now before the feast of the passover, (Jesus who knew that his hour was come that he should depart out of this world unto the father, having loved his own which were in the world, he loved them unto the end.)

2. Who also knew after supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son to betray him ;

3. (That the Father had given him the performance of all things, and that he was come from God, and went to God,)

4. He riseth from the supper, and laid aside the garments worn at supper ; and took a towel, and girded himself.

5. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. So cometh he to Simon Peter : but Peter said unto him, Lord, dost thou wash my feet ?

7. Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me.

9. Simon Peter answered him, Lord, not my feet only, but also my hands and my head,

10. Jesus saith to him, He that is washed needeth not, to accomplish the end I propose, save to wash his feet, but is clean every whit : so ye are clean, but not all.

11. For indeed he knew who should betray him ; therefore said he, Ye are not all clean.

12. Then after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Understand what I have done to you ?

13. Ye call me Master and Lord : and ye say truly, for so I am.

14. If I then, the Lord and Master, have washed your feet ; verily ye are bound to wash one another's feet.

15. For I give you this example, in order that ye should do as I have done to you.

16. Verily, verily, I say unto you, a servant is not greater than his lord ; neither one that is sent greater than he that sent him.

17. If ye understand these things, happy are ye if ye do them.

18. I speak not this of you collectively; I know whom I have chosen: but I choose as I have done in order that the scripture that follows may be fulfilled, He that eateth the bread of a disciple with me, hath lifted up his heel against me.

19. Now I tell you before it comes to pass, in order that when it is come to pass, ye may believe that I still exist.

20. Verily, verily, I say unto you, He that receiveth whomsoever I send, he in effect receiveth me: and he that receiveth me receiveth him that sent me.

21. When Jesus had thus said, he felt some trouble in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22. Then the disciples looked one on another doubting of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. So Simon Peter beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Jesus answered, He it is to whom I shall give the sop now in my hand, when I have dipped it; and when he had dipped the sop, he gave it to Judas Iscariot the Son of Simon.

27. And after the sop Satan entered into him. Then said Jesus unto him, What thou doest do quickly.

28. And no man at the table knew for what intent he spake this unto them.

29. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things which we have need of for the feast, so that something may remain for the poor.

30. He then, having received the sop immediately, went out : and it was night when he went out.

31. Jesus said at this time. He of the human race that is the Son has been made glorious ; for God has been made glorious by him.

32. If God has been made glorious by him, then God will glorify him in himself ; yea, immediately, he will glorify him.

33. Little children, yet a little while I am with you, Ye shall seek me ; and as I said unto the Jews, Whither I go, ye are not while living able to come ; so now I say to you.

34. I inform you afresh of this ; in order that ye should love one another, as I have loved you ; in order that even ye should love one another, during this affliction.

35. All shall know that ye are my disciples, if ye have love one to another.

36. Simon Peter said unto him, Lord, whither goest thou ? Jesus answered him, Whither I go,

thou canst not now follow me ; but thou shalt follow me afterwards.

37. Peter said unto him, Lord, why cannot I now follow thee? I will lay down my natural life for thee.

38. Jesus answered him, Wilt thou lay down thy natural life for me? Verily, verily, I say unto thee, The cock will not crow, till thou hast denied me thrice.

CHAPTER XIV.

1. Let not your heart be troubled at my saying, I go away ; believe in God, believe also in me.

2. In my Father's house are many mansions : yet in case I told not possibly you, I now tell you, I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again, and wilt receive you unto myself ; in order that where I am, there ye should be also.

4. For whither I go ye know, even to the Father, and the way that leads to him ye know.

5. Thomas said unto him, Lord, we know not whither thou goest ; and how can we know the way?

6. Jesus saith unto him, I disclose the way that leads to the Father, and the truth that he accepts, and the life that he bestows ; no man cometh to a knowledge of God being his Father, except by means of me.

7. If ye had obtained a knowledge of me, verily ye

probably had obtained a knowledge of my Father; and from henceforth having told you this, ye have a knowledge of him, and have beheld him as he ordinarily reveals himself to man.

8. Philip saith unto him, Lord, make known to us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not a knowledge of me, Philip? he that hath beheld me aright, he hath beheld the Father as he ordinarily reveals himself to man; and how sayest thou then, Make known to us the Father?

10. Dost thou not believe, that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: for the Father that dwelleth in me, he doeth the works which my words foretell shall happen.

11. Believe me in saying, that I am in the Father, and the Father is in me: or else on account of the very works occurring, believe me.

12. Verily, verily, I say unto you, He that believeth in me, the works that I effect in completion of my promises, even that man shall do; and more than these shall he do; for I go unto my Father.

13. And whatsoever ye shall ask of the Father for advancing my name, that I will effect, in order that the Father may be glorified through the Son.

14. Verily, through him, If what ye shall ask for advancing my name, I shall effect.

15. If ye love me, keep the commandments that I deliver to you.

16. And I will pray the Father, and he shall give you additional comfort, in order that the love may abide in you for ever :

17. Even the spirit of the truth concerning me ; which the world is not able to receive, because it does not examine it, neither has knowledge of it : but ye have knowledge of it : for it dwelleth with you, and shall be in you.

18. I will not leave you desolate, I will return to you.

19. Yet a little while, and the world beholdeth me no more, yea ye shall behold me ; as I have life, so ye shall have life in that day.

20. Ye shall know, That I am in my Father, and ye are in me, and I am in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22. Judas saith unto him, not Iscariot, Lord, but what hath happened, that thou wilt manifest thyself unto us, for is it not, that thou hast done this to the world ?

23. Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make an abode with him.

24. He that loveth me not, keepeth not my sayings, though the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, while present with you.

26. For the Comforter, that which is the Holy Ghost, which the Father will send for advancing my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, a peace that is mine I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28. Ye have heard that I said unto you, I go away, and come again unto you. If ye loved me, ye probably would have joy, for I go unto the Father, and my Father is greater than I.

29. And now I have told you before it come to pass, in order that when it is come to pass, ye shall believe.

30. (There are many things I will not now tell you;) for the prince of the world cometh, and he hath nothing in me.

31. But in order that the world may know that I love the Father; and as the Father gave me commandment, so I do. Arise, let us go hence.

CHAPTER XV.

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, in order that it may bring forth more fruit now.

3. Ye are clean by means of the promise of reconciliation to God that I have spoken unto you.

4. Abide in me, and I in you, As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as the branch is that is withered; which men gather and cast into the fire, and it is burned.

7. If ye abide in me, and my words abide in you, ye shall ask whatsoever ye should desire, and it shall be done for you.

8. But this necessity my Father is to man made glorious, in order that ye should bear much fruit; and shall be regarded by me to be disciples.

9. As the Father hath loved me, so have I loved you, continue ye in my love.

10. If ye keep my commandments, ye shall abide

in my love ; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, in order that my joy might remain in you, and that your joy might be full.

12. I give this commandment that ye continue in my love, in order that ye love one another as I have loved you.

13. Greater love hath no man than this, that a man lay down his natural life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you not servants, for the servant knoweth not what his lord doeth ; but I have called your friends : for all things that I have heard of my father, I have made known unto you.

16. Ye have not chosen me, but I have chosen you, and ordained you ; First, in order that ye should go and bring forth fruit, and that your fruit should remain ; Secondly, in order that whatsoever ye should ask of the Father for advancing my name, I should give you.

17. These things I command you to observe, in order that ye love one another.

18. If the world hate you, ye know that it hated me before it hated you.

19. If ye were of the world, the world would probably love its own : but because ye are not of the

world, but I chose you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, verily they will prosecute you, if they have kept my saying, verily they will keep yours.

21. But all these things will they do unto you on account of my name, because they know not him that sent me.

22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23. He that hateth me, verily he hateth my Father.

24. If I had not done among them the works which none other man hath done, they had not had sin: but now verily have they seen, and hated both me and my Father.

25. Yea hated, in order that the word might be fulfilled that is written in their law, They hated me without a cause.

26. But when the Comforter is come, which I will send unto you from the Father, the spirit of the truth concerning me, which proceedeth from the Father, it shall bear witness for me:

27. And ye also shall bear witness, for ye have been with me from the beginning.

CHAPTER XVI.

1. These things have I spoken to you, in order that ye should not be offended.

2. They shall put you out of the synagogues : yea, that time comes, in order that whosoever killeth you will think that he doeth God service.

3. And these things shall they do, because they have not known the Father, nor me.

4. But these things have I told you, in order that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5. But now I go to him that sent me ; and none of you asketh me, Whither goest thou ?

6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send it unto you.

8. And when it is come, it will reprove the world on account of sin being incurred through me, and on account of justification not being obtained through me, and on account of condemnation not being removed through me.

9. Verily on account of sin, because they believe not in me.

10. And on account of justification, because I go

to my Father, and even then they do not behold me to be the Messiah.

11. And on account of condemnation, because the mighty of this world have been condemned before their eyes for rejecting me.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when that Comforter is come, the spirit of the truth concerning me will guide you into all the truth concerning me: for it will not speak by its own origination; but whatsoever it has already witnessed, that will it speak: and the things still to happen to me, it will explain also.

14. It will glorify me: for it will receive the truth concerning me, and will shew it unto you.

15. All things that the father hath in this Dispensation are mine to dispense: therefore said I, that it will receive the truth concerning me, and will shew it unto you.

16. A little while, and ye shall not see me; and again, a little while, and ye shall see me; for I go to the Father.

17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me; for assuredly I go to the Father?

18. They said therefore, What is this that he

saith, A little while? we have not understood what he saith.

19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me?

20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. So also ye now indeed have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23. Yet in that day ye shall ask me nothing. Verily, verily, I say unto you, That whatsoever ye shall ask the Father for advancing my name, he will give it you.

24. Hitherto ye have asked nothing for advancing my name: ask and ye shall receive, do so in order that your joy may be full.

25. These things have I spoken to you in proverbs: but the time cometh, when I will no more

speak to you in proverbs ; but plainly, concerning the Father, I will instruct you.

26. In that day, for advancing my name, ye shall ask ; and I say not unto you, that I will pray the Father for you.

27. For the Father himself loveth you, because ye have loved me, and have believed that on the part of God I came forth.

28. I came forth on the part of the Father, and have come unto the world : again, I leave alone the world, and go the Father.

29. His disciples said unto him, Lo, now speakest thou plainly ; verily thou speakest no proverb.

30. Now are we sure that thou knowest all things that shall happen, and needest not man's prompting, in order that any man, to obtain what he desires, should ask thee after thy departure for it ; by this we believe that thou camest forth from God.

31. Jesus answered them, Do ye now believe ?

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone : and yet I am not alone, for the Father is with me.

33. These things I have spoken unto you, in order that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer, I have overcome the world.

CHAPTER XVII.

1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, in order that thy Son also should have glorified thee :

2. As thou hast given him power over all flesh, in order that he shall secure eternal life to every living thing which thou hast appointed to be his.

3. So the life eternal he gives is secured, in order that they should know thee to be the only true God, and whom thou hast sent to be Jesus Christ.

4. I have glorified thee on earth : I have finished the work which thou gavest me to finish.

5. And now, O Father, glorify thou me, with thine own self, even the glory which I was having at thine appointment of the world to be made.

6. I have manifested thy name unto the men which thou hast given me of the world : thine they were, but thou hast given them me ; and they have kept thy word.

7. They now know that all things whatsoever thou hast given me, exist for thee.

8. For I have given unto them the words which thou gavest me ; and they have received and known surely, that on the part of thee I came, and they have believed that thou didst send me.

9. I pray for them : I pray not for the world, but

for them which thou hast given me; for they are thine.

10. Yea all mine are thine, and thine are mine; and so I have been glorified with reverence by them.

11. But now I am no longer in the world, but these are in the world; for I come to thee. Holy Father, keep in thy name those whom thou hast given me, in order that they may be one, as we are.

12. While I was with them in the world, I kept them in thy name: those whom thou hast given to me I have kept, and none of them I lost to thy name, but the Son of the perdition that was permitted, in order that the scripture might be fulfilled.

13. But now I come to thee; and these things I speak in the world, in order that they might have my joy fulfilled in themselves.

14. I have given unto them thy word; and the world hates them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldst take them out of the world, but that shouldst keep them from the evil of the world.

16. They are not of the world, even as I am not of the world.

17. Sanctify them in verification of thy truth; thy promise is truth.

18. As thou hast sent me unto the world, so have I also sent them unto the world.

19. And in relation to them I sanctify myself, in order that they also should be such as have been sanctified in truth.

20. But I pray not for these alone, but for them also which shall believe on me through their word;

21. In order that they all may be one; as thou Father, art in me, and I in thee; I pray for them, in order that they also may be one in us; and for this I pray, in order that the world may believe that thou sent me.

22. Even I have given to them to participate in the glory which thou hast given me, in order that they should be one, even as we are one:

23. I in them, and thou in me; in order that they should be such as have been made perfect by one actor; and in order that the world should know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, I desire that they, whom thou hast given me, be with me where I am; in order that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, verily the world hath not known thee: but I have known thee; and these have known that thou hast sent me.

26. For I have declared unto them thy name, and

will declare it; in order that the love with which I was loved may be in them, and I in them.

CHAPTER XVIII.

1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples.

2. And Judas, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3. Judas then, having received a band of soldiers, and from the chief priests and Pharisees servants, cometh thither with lanterns and torches and weapons.

4. And Jesus knowing all things that should come upon him, went forth, and said unto them, What seek ye?

5. They answered him, Jesus the Nazarite. He saith unto them, I am that Jesus. Now Judas, which betrayed him, stood with them.

6. As soon then as he had said unto them, I am that person, they went backward, and fell to the ground.

7. Then asked he them again, What seek ye? And they said, Jesus the Nazarite.

8. Jesus answered them, I have told you, I am that person; if therefore ye seek me, let these go their way;

9. In order that the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

10. Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus,

11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which the Father hath given me, should I not drink it.

12. Then the band and the captain and the servants of the Jews took Jesus, and bound him.

13. And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high-priest that same year.

14. And Caiaphas was he, that gave counsel to the Jews, that it was expedient for one man to die for the people.

15. And Simon Peter followed Jesus, and so did another disciple; that disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest.

16. But Peter stood at the door without. Then went that other disciple, which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the damsel that kept the door unto Peter, Art not thou indeed one of this man's disciples? He saith, I am not.

18. And the servants and soldiers stood there, who had made a fire of coal; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19. Then the high-priest asked Jesus concerning his disciples, and his doctrine.

20. Jesus answered him, I spake openly to the world: I ever taught in a synagogue, or in the temple, whither all the Jews resort; and in secret have I said nothing new.

21. Why askest thou me? ask them which heard me, what I have said unto them; behold they know what I have said.

22. And when he had thus spoken, one of the soldiers which stood by struck Jesus, saying, answerest thou the high-priest so?

23. Jesus answered him, If I have spoken evil, bear witness concerning the evil; but if well, why smitest thou me?

24. Annas had sent him bound unto Caiaphas the high-priest.

25. And Simon Peter stood and warmed himself. Then they said unto him, Art not indeed thou one of his disciples? he denied it and said, I am not.

26. One of the servants of the high-priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27. Then Peter denied again, and immediately a cock crew.

28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the Passover.

29. Then Pilate went out unto them, and said, What accusation bring ye against this man?

30. They answered and said unto him, If he were not a malefactor meriting crucifixion, we would not have delivered him up to thee,

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death by crucifixion.

32. In order that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Thou art the King of the Jews?

34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35. Pilate answered, Much less than so to speak am I a Jew? Thine own nation and the chief priests have delivered thee unto me, What hast thou done?

36. Jesus answered, my kingdom is not of this

world: if my kingdom were of this world, then would my servants fight, in order that I should not be delivered to the Jews: but now my kingdom is not from hence derived.

37. Then Pilate said unto him, But art not thou a king? Jesus answered, Thou sayest right, for I am a king, I for this was born, and for this came I into the world, in order that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? And having repeated this, he went out unto the Jews, and saith unto them, I find no fault in him.

39. But ye have a custom, that I should release unto you one at the passover: determine therefore, I will if you choose it release unto you the King of the Jews.

40. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

1. Therefore Pilate then took Jesus and scourged him.

2. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

3. And said, Hail, King of the Jews! and they smote him on the face.

4. Pilate went forth again, and saith unto them

Behold, I bring him forth unto you, in order that ye may know that I find no fault in him.

5. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man !

6. But when the chief priests and the soldiers saw him, they cried out saying, Crucify him, Crucify him. Pilate saith unto them, Take ye him, and crucify him : for I find no fault in him.

7. The Jews then answered him, We have a law, and by our law he ought to die, because he made himself a Son of God.

8. Then when Pilate heard that saying repeated, he was afraid ;

9. So went again into the judgment-hall, and saith unto Jesus, Whence art thou ? but Jesus gave him no answer.

10. Then said Pilate unto him, Speakest thou not unto me ? knowest thou not that I have power to crucify thee, and have power to release thee ?

11. Jesus answered, Thou couldest have no power at all against me, except it is given to thee in a new form : therefore he that delivered me unto thee, hath the greater sin.

12. On account of this, Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend : whosoever claimeth to be king, speaketh against Cesar.

13. Then when Pilate heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was a preparation day of the passover, and about the sixth hour ; and he saith unto the Jews, Behold your king !

15. But they cried out, Away with him, away with him, crucify him ! Pilate saith unto them, Shall I crucify your king ? The chief priests answered, We have no king but Cesar.

16. Then delivered he him unto them to be crucified. And they took Jesus, and led him away.

17. And he bearing his cross went forth unto a place that is called after a skull, which is called in the Hebrew, Golgotha :

18. Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19. And Pilate wrote also a title, and put it on the cross. And the writing was, Jesus the Nazarite the King of the Jews.

20. This title then read many of the Jews : for the part of the city was not distant where Jesus was crucified : and it was written in Hebrew, and Greek, and Latin.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that he said, I am a King of the Jews.

22. Pilate answered, What I have written, I have written.

23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, for each soldier a part; but they took his coat: now the coat was without seam, woven from the top throughout.

24. Then said they among themselves, let us not rend it, but cast lots for it, whose it shall be: in order that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. And verily these things the soldiers did.

25. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26. Then when Jesus saw his mother, and the disciple standing by her, whom he loved; he saith unto his mother, Woman, behold thy Son!

27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28. After this, Jesus knowing that all things were now accomplished, in order that the scripture might be fulfilled, saith, I thirst.

29. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon a hyssop, and put it to his mouth.

30. Then when Jesus had received the vinegar, he said, It is finished; and having bowed his head, he gave up the spirit.

31. Then the Jews, in order that the bodies should not remain upon the cross on the sabbath day, for it was a day of preparation, and that sabbath day was an high day; besought Pilate that their legs might be broken, and that they might be taken away.

32. Then came the soldiers, and brake the legs of the first, and of the other that was crucified with him.

33. But when they came to Jesus, and saw that he was dead already, they brake not his legs :

34. But one of the soldiers pierced with a spear his side, and forthwith came there out blood and water.

35. And he that saw it has borne record, in order that ye might believe, and his record of it is true; for he knoweth that he speaks truth.

36. For these things were done, in order that the scripture might be fulfilled, A bone of him shall not be broken.

37. And again another scripture saith, They shall look on him whom they pierced.

38. And after this, Joseph of Arimathea, who was a disciple of Jesus, besought Pilate (but secretly on account of the fear the Jews were under,) in order

that he might take away the body of Jesus : and Pilate gave him leave. He came therefore, and took the body of Jesus.

39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight.

40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41. Now in the place where he was crucified was a garden, and in the garden a new sepulchre, wherein was never man yet laid.

42. There laid they Jesus therefore because of the Jews' preparation day ; for the sepulchre was nigh at hand.

CHAPTER XX.

1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Then Peter went forth, and that other disciple, and came to the sepulchre.

4. And they ran both together; but the other disciple did out-run Peter, and came first to the sepulchre.

5. And he, stooping down, saw the linen clothes lying, yet went not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

7. And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. And then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. Then the disciples went away again unto their own home.

11. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12. And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back, she saw Jesus standing, but knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? what seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17. Jesus saith unto her, Detain me not; for I have not yet ascended to my Father; but go to my brethren, and say unto them, I ascend to my Father, and your Father; and to my God, and your God.

18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19. Then the same day at evening, being the first day of the week, and the doors having been shut where the disciples were, having been assembled on account of the fear the Jews were under, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

20. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw that it was the Lord,

21. Then said Jesus unto them again, Peace be

unto you; as my father hath sent me, even so send I you.

22. And when he had said this, he breathed on them, and saith unto them, Receive a spirit holy:

23. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye should retain, they have been *for a time* retained.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. And the other disciples said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and shall put my finger into the print of the nails, and shall thrust my hand into his side, I will not believe.

26. And after eight days, again his disciples were within, and Thomas with them: came Jesus, the doors having been shut, and stood in the midst, and said, Peace be unto you.

27. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

28. Thomas answered and said unto him, My Lord, and my God.

29. Jesus saith unto him, Because thou hast seen me, thou hast believed, blessed are they which have not seen, and yet have believed.

30. And many other signs, truly did Jesus in the

presence of his disciples, which are not written in this book :

31. But these are written, in order that ye might believe that Jesus is the Christ that is the Son of God ; and in order that believing, ye might have life in his name.

CHAPTER XXI.

1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias ; and on this wise shewed he himself.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately ; and that night they caught nothing.

4. But when the morning was now come, Jesus stood on the shore : but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children have ye not any meat ? They answered him, No.

6. Then he said unto them, Cast the net on the right side of the ship, and ye shall find. Then they cast, and now they were not able to draw it for the multitude of fishes.

7. Then that disciple whom Jesus loved saith unto

Peter, It is the Lord. And when Simon Peter heard that it was the Lord, he girt his fisher's coat about him, (for he was naked,) and did cast himself into the sea.

8. But the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with the fishes.

9. Then as soon as they were come to land, they saw a fire of coals there and fish laid thereon; also bread.

10. Jesus saith unto them, bring of the fish which ye have now caught.

11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? Knowing that it was the Lord.

13. Jesus cometh, and taketh the bread, and giveth to them, and the fish likewise.

14. This is now the third time that Jesus was beheld by his disciples, after he had been raised from the dead.

15. Then when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord;

thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith unto him the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. Now this spake he signifying by what death he shall glorify God. And when he had spoken this, he saith unto him, Follow me.

20. Then Peter, turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21. Peter, seeing him, saith to Jesus, Lord, and what shall this man do?

22. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

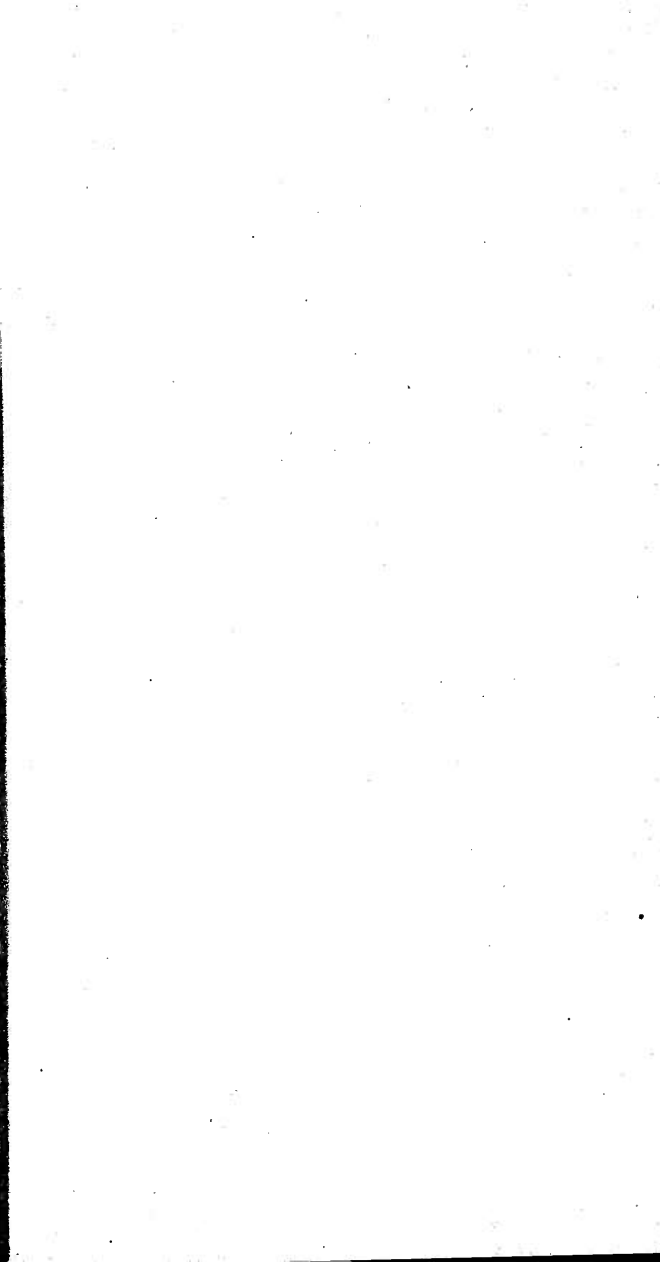
23. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

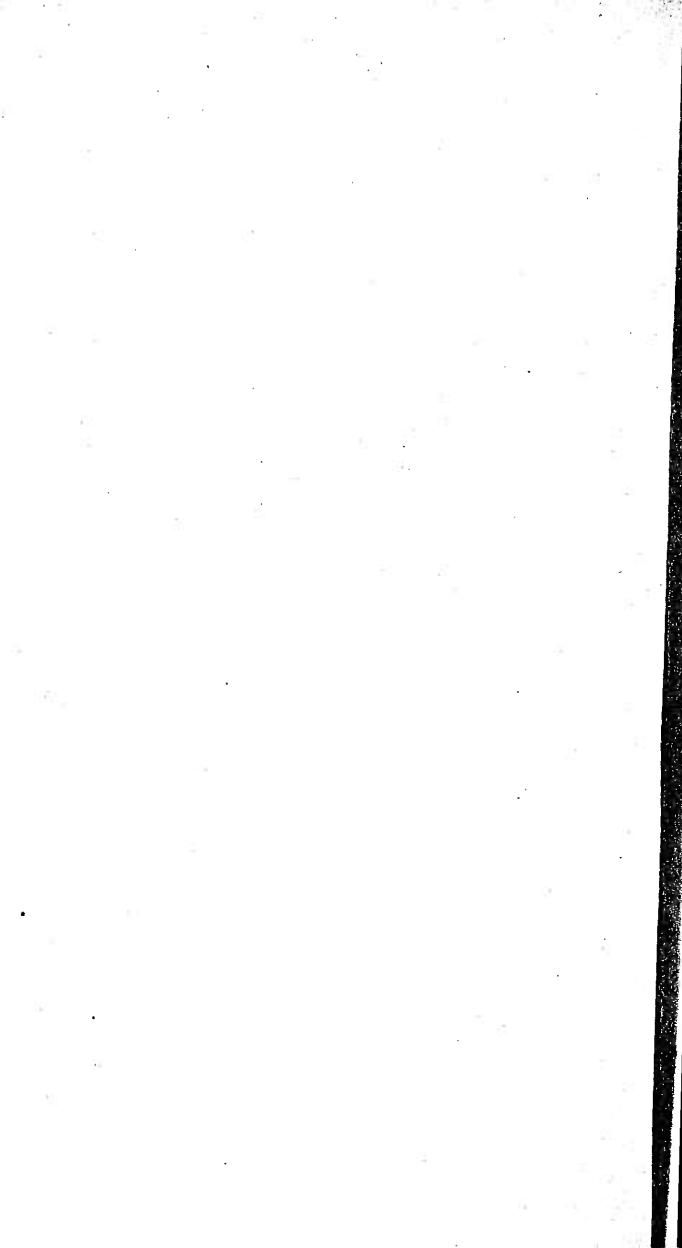
24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25. And there are indeed many other things as great which Jesus did, the which, if they should be written in one history, I suppose that even the world itself could not contain the books that should be written.

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.





ERRATA

OF THE

LITERAL TRANSLATION OF ST. JOHN.

Chap. i. 8. Place 227 over, that man.—9. Place 225 over, that is true.—21. Take out 519,1.—23. 498 read 497,2.—25. Take out 523,1, and 3,222 read 322,2.—27. 526 read 498.—42. Place 225 over, that is his own.—52. Place 497,8 over first Major Stop.

Chap. ii. 1. Place 225 over, that is third.—10. Place 497,7 over stop before, until now.—11. Place 227 over, this the beginning.—25. Place 557,1 over, in the man.

Chap. iii. 2. Place 227 over, these the miracles.—3. Place 497,8 over the first Major Stop.—5. Place 497,8 over first Major Stop.—8. Place 497,1 over second Major Stop.—10. Place 497,8 over last Major Stop.—14. 569 over first Major Stop, read 497,1.—16. Place 225 over, that is only begotten.—19. Place 227 over, this the condemnation.—21. 576 read 574.—29. Take out 581 twice, and place 227 over, this *which is* the joy, and 225 over, that is mine.—34. Place 225 over, that is a spirit.

Chap. iv. 9. Place 225 over, that is a Samaritan.—11. Take out 599.—23. When the true, read, when the *i e those that are true*, continue dotted line under like *persons*.—28. 608 read 497,5, and Major Stop under make a Minor Stop.—29. Not commence with a capital letter.—35. Place 497,3 over first Major Stop.—37. The

truth is, read, that is true it is, and place over it 225, take out Minor Stop after, *result*.—41. Many more believed, read, more by many believed, with a dotted line under, and 612,1 over.—44. Place 224 over, country to which he belongs.—53. Place 227 over, that the hour.

Chap. v. 6. He has now a long time, read, he has much now *i e present* time.—7. Place Minor Stop after, which.—9. Place 227 over, that the day.—12. Place dotted line under, who is the man.—17. Place 497,7 over second Minor Stop.—18. *Himself*, read, himself.—19. Place 497,8 over first Major Stop.—20. 632 read 588.—22. Place a Minor Stop after, *quickens*.—23. Place 497,8 over last Major Stop.—24. Place 497,8 over last Major Stop, place 514 over, father.—43. Place 225 over, that is his own.

Chap vi. 4. Place 225 over, that is a feast.—11. Of the fishes, much as, read, of the fishes, as much as.—12. Gather up that that remained, fragments, read, gather up fragments that remained.—14. What a miracle the Jesus did, read, he who effected miracles, the Jesus, and take away the number over, and the dotted line from under.—23. After having given thanks of the Lord, read, after the Lords having given thanks.—26. Place 497,8 over the first Major Stop.—29. That *being* sent, read, that *Being* sent.—30. Take out 675,1, and 676 read 210.—31. 498 read 497,2, and 679 read 498.—32. Place 497,8 over first Major Stop, and take out the second Minor Stop after it, and place 225 over, that is true.—33. 683 read 498.—38. Take out Minor Stop after, not in order.—42. Take out 691.—43. 499 read 497,1.—44. Except the father that sent me should, read, except the father, he that sent me, should, and take out all dotted line in verse, also 695.—46. Place 497,8 over Major Stop.—50. 683 read 498.—51. 683 read 498, and place 227 over, this the bread; and, *it is*, read, it is.—53. Place 497,8 over Major Stop.—56. Place 497,2 over Major Stop.—58. 683 read 498, and place 227 over, this the bread.—60. Place 227 over, this the saying.—64. That shall betray him, read, that will betray him.—69. Place a Minor Stop after, knowledge.

Chap. vii. 2. Place 225 over, that is of tabernacles.—6. Place 225 over, that is mine, and also over, that is yours.—7. It hates me because, I, read, it hates me, because I.—8. Place 225 over, that is mine.—10. Place 497,4 over first Major Stop.—15. 772 read 722.—18. Place 225 over, that is his own.—23. Place a Minor Stop after, whole, and 497,1 over last Major Stop.—26. This *man*, dot under, and place 322,2 over, and take out 732 that is over, the Christ.—33. Said. Still, read, said, still, and take out over it 736,1.—36. What is the saying, which, read, what is, this the saying which; take out 210 and 322,2, and place 227 over, this the saying.—37. Last day, the great *day* of the feast, read, last day that is great of the feast, and place 225 over, that is great.—38. Place 497,2 over first Major Stop.—46. Place 227 over, this the man.—53. Take out 749.

Chap. viii. 4. Place 227 over, this the woman.—15. Take out the Minor Stop after, I, also the next Minor Stop that follows it.—17. Place 225 over, that is yours.—20. Place 227 over, these the words.—21. But in your sin, read, but for your sin, and place 762 over it.—24. Ye shall die in your sins *i e with your sins uncanceled*, read, each of the two lines it occurs, ye shall die for your sins, and place 762 over each of the passages.—26. Place a Minor Stop after, condemn.—28. 765 read, 497,4.—31. Place 225 over, that I have spoken.—34. Place 497,8 over first Major Stop, and 769 read 498.—40. Take out Minor Stop after, thing, and 776, and the dotted under, Abraham did not.—44. Place 225 over, that is the devil, and 183,1 over first Major Stop.—50. Place 497,8 over Major Stop.—51. Place 225 over, that I have uttered.—58. Place 497,8 over first Major Stop; and, Abraham to have existed, read, Abraham *in the particular* to have existed.

Chap. ix. 10. How was, read, how were.—16. Place 227 over, this the man.—28. 804 read 803.—30. 764 read 792.—39. 814 read 498.—41. Place 497,8 over last Major Stop.

Chap. x. 2. 769 read 498.—3. Place 224 over, the his own.—4. Place 224 over the his own, and, follow, read, follows.—6. Place dotted line under, what things they were.—7. Place 497,8 over

Major Stop.—8. 769 read 498.—11. Place 225 over, that is good, in two places.—12. Whom the sheep his own are not, read, whom his own sheep they are not, and take out dotted line, and 322,2.—14. Place 225 over, that is good, and place 497,2 over the Major Stop.—18. Place 227 over, this the commandment.—21. Place 227 over, these the words.—24. 837 read 497,7, and place a Minor Stop before and after, until when, which is not to be commenced with a capital letter.—26. Place 225 over, that are mine. 498 read 497,2.—27. Place 225 over, that are mine.—35. God's read Gods.

Chap. xi. 4. Place 227 over, this the sickness.—6. 852 read 497,4.—27. The Christ the son, read, the Christ that is son, and place 225 over it.—47. Commence with capitals, chief priests, and place 227 over, this the man, and take out the Minor Stop after, this.—53. Place 227 over, that the day.

Chap. xii. 3. 882 read 498.—10. Commence with capitals, chief priests.—14. 498 read 497,2.—15. 891 read 497,3.—16. 894 read 497,4.—23. Place 497,8 over Major Stop.—26. Place 225 over, servant that is, 004 read 904, and place a Minor Stop after, shall be.—34. Place 227 over, this the son.—50. 498 read 497,2.

Chap. xiii. 10. But it is not all, read, yet it is not all of *you that are so*.—15. Place 497,8 over Major Stop.—19. Place 497,8 over Major Stop.—21. Place 497,8 over first Major Stop.—27. 945 read 497,4.—34. 498 read 497,2.—38. Place 497,8 over first Major Stop, a cock, read, cock, 499 read 497,1.

Chap. xiv. 10. 969 read 498.—11. Place 497,8 over last Major Stop.—15. Place 225 over, that I deliver to you.—19. Place 227 over, that the day.—26. Place 225 over, that is holy.—27. Place 225 over, that is mine. 499 twice read 497,1.—31. 990 read 497,1.

Chap. xv. 1. Place 225 over that is true.—4. Place 497,2 over first Major Stop. 991 read 497,1.—7. And it shall happen to you, cancel.—8. by this *necessity to ask*, read, and there shall be to you, after this *result*; and *in order that* ye shall be to me, *i e in my estimation* disciples, read, and shall be to me *i e in my estimation*, disciples, and place 497,2 over Major Stop.—9. Place 225 over, that

is mine.—10. 966 read 996. 498 read 497,2.—11. Place 225 over, that is mine.—12. Place 227 over, this the commandment, and 225 over, that is mine. 498 read 497,2.—20. Your, read yours.—26. Which proceedeth from the father, read, which, from the father, proceedeth, and take out the dotted line and 1017.

Chap. xvi. 6. Place dotted line under, filled your.—Place 497,8 over Major Stop.—23. Place 227 over, that the day. 1053 read 1033, place 497,8 over first Major Stop, and make last Major Stop a Minor Stop, and place over it 497,7.—24. Commence this verse without a capital.—26. Place 227 over, that the day.—31. Place 497,3 over last Major Stop.

Chap. xvii. 1. Place 497,2 over Major Stop.—3. Place 227 over, this the eternal.—5. Place 227 over, thyself the glory.—11. Place 497,2 over the Major Stop.—13. Place 225 over, that is mine.—14. 498 read 497,2.—16. 498 read 497,2.—17. Place 225 over, that is thine, and 497,2 over the Major Stop.—21. 498 read 497,2.—22. 1060 read 497,2. Place 1060 over, we one are.—23. 498 read 497,2.—24. Place 225 over, that is mine.

Chap. xviii. 10. Off his ear, read, off of him the ear, and take out the dotted line, and 1075, and place 225 over, that is right.—11. 1076 read 498.—15. That disciple was, known, read, that disciple known was, and place dotted line under it, and 1077,1 over it.—16. The disciple the other went out, who was, read, the disciple that was other went out, he who was, and place 225 over, that was other.—22. 1087 read 497.—24. Take out, the, before Caiaphas.—27. A cock crew, read, cock crew.—30. This man was, a malefactor *meriting crucifixion*, read, this man a malefactor *meriting crucifixion* was, and place a dotted line under the whole of it.—35. Place 225 over, that is thine.—36. Place 225 over in four places, that is mine.

Chap. xix. 8. Place 227 over, this the saying.—13. Place 227 over, this the saying.—19. The nazirite, the king, read, the nazirite that is king, and place 225 over it.—20. Place 227 over, this the title.—21. 499 read 497,1.—26. 1125 read 497,5.—27. Place 227 over, that the hour.—40. 498 read 497,2.

Chap. xx. 1. Magdalene, she came, read, magdalene came.—
13. 1137 read 1140.—17. 499 read 497,1.—21. 498 read 497,2.—
23. they had been, read, they have been.—26. 1152 read 497,6.
1153 read 497,5, and make the Major Stop under it a Minor Stop.—
27. This verse is not to commence with a capital.—31. *That is*,
read, that is.

Chap. xxi. 3. Place 227 over, that the night.—12. 1161 read
497,5, and make Stop under it a Minor Stop, and commence the
next word without a capital.—14. Dot under, the Jesus was shewn,
and place over it 1161.—15. 1163 read 497,5 and make the Stop
under it a Minor Stop, and commence the word that follows it
without a capital.—16. The same alteration as in verse 15.—17.
Place 497,8 over the Major Stop.—24. Place 227 over, this the
disciple.—25. 1170 read 498.

E R R A T A

OF THE

NOTES TO ST. JOHN.

519,1. Cancel.

523,1. Do.

526. Do.

537. *Personally pointed out*, read, *Specifically pointed out*.—*Whom God pointed out by means of Moses*, read, *Foretold in general terms*.

540. Cancel.

540. *How knowest thou me*. Literally, *By what mark or other ordinary circumstance dost thou know me*; whereas the Sense intended to be conveyed is, *By what extraordinary power hast thou knowledge of a man such as I am*; hence the *Disarrangement*. See Rule 321.

544. *Stop*. The Sense here is not, *How it became wine*, which is the Literal Sense; but, *From what it became wine*; hence the *Major Stop*. See Rule 184.

545. *But the servants had knowledge*. Literally, *All of them had*; whereas the Sense intended to be conveyed is, *Some of them had*; hence the *Disarrangement*. See Rule 322,1.

551. Take out, *Make not my fathers house*.

552. Add *Passive* after, whereas the Sense intended to be conveyed is.

554. 25 read 24.

557,1. *In the man.* Observe the Article is expressed.

560. Add, which is the Literal Sense;—after the Minor Stop following *surprise*.

561. The sound of it was heard, read, the sound of it was necessarily heard—the case, is the occasion, read, the case, it being only commonly heard, is the occasion.

563. Cancel.

568. 322 read 322,1.

569. Cancel.

569. *So it behoveth.* Literally, *Is indispensably necessary*; whereas the Sense intended to be conveyed is, *It is requisite for the completion of Gods appointment*; hence the *Disarrangement*. See Rule 321.

574. *Their deeds.* Literally, *Their actions*; whereas the Sense, intended to be conveyed is, *Their responsibilities*; hence the *Disarrangement*. See Rule 321.

576. Cancel.

581. Do.

582. *Absolutely*, read, *as a man*—take out *apparently*, that is and the two Minor Stops.

588. *Respect of that which the son doeth*, read, *a particular manner*.

595. On that account absent, read, *to buy*—him *principally* for the object specified, read, *him connected with the obtaining of food*.

597. *Askest permission to do it*, read, *Askest to drink my milk &c.*—*Askest the means of effecting it*, read, *Askest the means of enabling thee to drink*.

599. Cancel.

601. *This identical water*, read, *This actual water*.—*Water of this description*, read, *This which you term water*.

608. Cancel.

610. Conveyed, *Is*, read, conveyed is, *Is*.

611. The Sense intended to be conveyed being, read, this passage is.

612,1. *And more by many believed.* Literally, *Many in relation to the world*; whereas the Sense intended to be conveyed is restricted, *To the circumstances specified*; hence the *Disarrangement* of the word *Many*. See Rule 321. The Verb is *Disarranged*, in order to shew, *That the cause of many more believing was not his speaking to them*; which is the Literal Sense; but merely, *That it was a result that followed his speaking*.

617. *Some of them*, read, *Men that were servants to him*.

618. Cancel.

618. *Moving of the water.* Literally, *For the water to move*; whereas the Sense intended to be conveyed is, *For the benefit arising from a particular moving of it*; hence the *Disarrangement*. See Rule 321.

620. Cancel.

620. *The Jesus having seen.* Literally, *This was the cause of his curing the man*; which not being the case; hence the *Disarrangement*. See Rule 321.

621. *That he was now a long time*, read, *That he was much now time*.

623. Take out, no capital *brought or*.

632. Cancel.

634. Conveyed is restricted, read, conveyed is perhaps restricted.

634,1. See Rule 184, read, See 497,1 and Rule 184.

638. Add to end, See 497,2.

639. Not Literally, but that receiveth, read, not Literally, *heareth*; but, *that receiveth*.

640. *All that are dead*, read, *that persons while dead—some that are dead*, read, *that persons who were dead*.

641. Whereas the Sense, read, whereas I conceive the Sense.

642. Cancel.

642. *Gave authority.* Literally, this implies, *That man acknowledged his authority to judge, and were obedient to it*; hence the *Disarrangement*. See Rule 321.

644,1. Add to the end of it, See 497,2.

649. Put in Italics, *That he was sent*, also, *That he had the Almighty's approbation and sanction*.

661. Cancel.

661. *That a great company comes unto him.* Literally, *This was the cause of his speaking*; whereas the Sense intended to be conveyed is, *It was an accident attendant on it*; hence the *Disarrangement*. See Rule 322,1.

664. 321 read 822,1.

665. Cancel.

667. Do.

667. *The ship was.* The reading, *Was the ship*, looks more reasonable.

675. *That being sent*, read, *That Being sent*.

675,1. Cancel.

676. Do.

678. Do.

683. Do.

687. 330 read 331.

691. Cancel.

665. Do.

698. That is, to which, read, That is, that to which.

703. But not so, the Clause, read, But not so the Clause.—Add to end.

It is certain from ver. 54 that the doctrine which our Blessed Lord is delivering to man in the passage of which ver. 54 forms a part, is expressed in Metaphorical language, especially that our Blessed Lord did not use the Phrases *Eating*, *Drinking*, and *Flesh* in their Literal Sense. For to save an impure man that bears Christs name, because he hath literally *Eaten his flesh*, and to condemn a no more guilty Chinese, who, by the Allwise will, never

heard of Christ, because he has not so eaten, would indeed be making God, *God of the Christians only, not also of the Gentiles*, as well as making void the repeated declarations of Holy Scripture *That there is no respect of persons with God*. It is therefore certain, that our Blessed Lord did not intend these phrases to be understood in their Literal Sense.

704. It is here said, read, it is not here said—take out Minor Stop after, continuance.

716. Put in Italics, *This is not true in all cases*, also, *In relation to the thing that*.

719. Cancel.

722. *Not by any ordinary means having been taught them*, read, *Not having received a good education*.—322 read 184.

725. *Ge*, read, *Go*.

733. Cancel.

736,1. Do.

739. Do.

743. 183 read 183,1.

749. Cancel.

759. Whereas the Sense, read, whereas I conceive the Sense.

762. Add as follows

Stop. The Sense here is not, *Ye shall die wheresoever I go*, which is the Literal Sense; but, *Ye shall die; wheresoever I go ye are not able to have come*; hence the *Major Stop*. See Rule 184.

The Received Translation, *Ye shall die in your sins*, cannot be defended, it is, *Your sin* Singular, and this it is certain they would do, for Christ has alone promised to those that believe in him, *That they shall never die*; but *For your sin ye shall die*, is not to be understood, *Ye shall die everlastingly*, because our Blessed Lord never so spake it, His words implied no more than that, *They should cease to live*; from the time they cease to live on earth, they should cease to live at all until the day of Resurrection, and this our Blessed Lord says should be their case, for the sin they committed in rejecting him.

763. *He announced the father to them*, read, *He announced the fathers to them*.

764. Cancel.

765. Read 764.

769. Cancel.

771. Do.

771. *The son abides*. Literally with this context, *In this world*; whereas the Sense intended to be conveyed is, *He has life*; hence the *Disarrangement*. See Rule 322,1.

772. Cancel.

772. *Should have made free you*. Literally, *You in particular*; whereas the Sense intended to be conveyed is *General*, *Any that are free*; hence the *Disarrangement*. See Rule 321.

776. Cancel.

785. *What visible change does thou effect on thyself*, read, *What dost thou cause to be effected*.—Is as in the Paraphrase, read, *What is effected by thy means*.

787. *To life hereafter*, read, *To life in heaven*.

794. Most probably the eyelids, read, Most probably, *The eyelids*.

795. Put in Italics, *The placing of a lump of clay on the eye*—whereas the Sense, read, whereas I conceive the Sense.—*He rubbed them with clay*, read, *He rubbed the eyelids with clay*.

799. *To be Christ*; hence, read, *To be a Christ*, not, *The Christ*, because the Article is not expressed; hence.

804. Cancel.

809. Not opened the eyes, but, gave sight to, read, not, *Opened the eyes*, but, *Gave sight to them*.

814. Cancel.

816. Literally, *It is opened*, cancel and all that follows it.

818. *Follow him*, read, *Follows him*.—As a whole, put in Italics.—*This obey*, read, *These obey*.

823. *Cometh out*, read, *cometh not*.—*His coming*, read, *His comings*.

829. Whereas the Sense, read, whereas I conceive the Sense.
830. Same correction as 829.
831. Same correction as 829.
835. Literally and all that follows it to, See Rule 322,1, cancel.
837. Cancel.
838. *Do ye attempt to effect it*, read, *Do ye act in a manner that effects it*.
840. Compelled reception, read, *Compelled reception*.
841. *Appointed*, read, *permitted*.
844. *God's*, read, *Gods*.
847. Cancel.
847. *Stop*. The Sense here is not, *Believe not anything*, which is the Literal Sense; but, *Believe not my attestation respecting what they prove*; hence the *Major Stop*. See Rule 184.
848. *Though ye shall*, read, *Though ye should*.
850. Cancel.
850. *Stop*. The Sense here is not, *Where John then was*, which is the Literal Sense; but, *Where John had been*; hence the *Major Stop*. See Rule 184.
851. Whereas the Sense, read, whereas I conceive the Sense.
852. Cancel.
857. Do.
857. *That Jesus comes*. Literally, *As soon as she heard that he was approaching, she went out, and soon after met him*; whereas the Sense intended to be conveyed is, *Jesus came and she heard of it at the same instant*; hence the *Disarrangement*. See Rule 322,2.
858. Cancel.
858. *That comes unto the world*. Literally, *That is to come*; whereas the Sense intended to be conveyed is, *That has come*; hence the *Disarrangement*. See Rule 321.
859. Had the *Major Stop* here been expressed, I think the Sense would have been, read, I think the Sense he expressed is not.—But *Secretly*, read, *Secretly*.—Translation. See Rule 184, read, Translation. The *Major Stop* expresses, that the Secrecy was only

Partial, See Rule 184, the Literal Sense implying, *Complete Secrecy*.

860. *Probably, that he had*, read, *He had*.

861. *The particular house or room*, read, *The particular spot*—*The Town or District*, read, *The House or District or Town*.—322 read 184.

875. *That one man should suffer*, read, *That one man, or a few, should suffer*.—*Even of his life*, read, *even of life*.

879. *Rome*, read, *Rom*.

881. I conceive that this Literally means, *The Lazarus one had been*, read, this Literally is, *The Lazarus existed, one that sat at the table &c*.

882. Cancel.

890. Do.

890. *Stop*. The Sense here is not, *Fear not anything*, which is the Literal Sense; but, *Fear not anything in relation to that to which the context has reference*; hence the *Major Stop*. See Rule 184..

891. Cancel.

894. Do.

906. Do.

906. *Glorify thy name*. Literally, *Add to thy glory*, [is this possible] whereas the Sense intended to be conveyed is, *Enable man to be sensible of thy glory*; hence the *Disarrangement*. See Rule 321.

910. *Coumenced*, read, *Commence*.

913. Cancel.

913. *It is necessary &c*. Literally, *For the son*; whereas the Sense intended to be conveyed is, *For him that is the son*; hence the *Disarrangement*. See Rule 321.

915. *That the light will be taken from them*, read, *That the light is possessed*.—*While they are able to use it*, read, *While it is capable of being possessed*.

918. Put in Italics, *That the Sense of what he said, is alone here recorded.*

928. *To every one, even to those that reject it,* read, *Gives it;* whereas the Sense intended to be conveyed is, *Assures it;*

931. *He personally do it,* read, *Secretly take him.*—*Cause him to be betrayed,* read, *attempt do do so.*

934. Capital A to *Article.*

938. Cancel.

938. *Stop.* The Sense of what follows this Stop is not an *Injunction*, which is the Literal Sense; but, a *Request*; hence the *Major Stop.* See Rule 184.

940. Cancel.

940. *If I wash your feet.* Literally. *At all times;* whereas the Sense intended to be conveyed is, *If I do not object to wash them;* hence the *Disarrangement.* See Rule 321.

942. *Merely to verify what was said,* read, *The entire Scripture.*—*In order that men should witness its verification,* read, *that portion of it.*

945. Cancel.

946. *Though,* read, *Then.*

951. Cancel.

951. *Stop.* The Sense here is not, *Yet a little time only shall I ever be with you;* which is the Literal Sense; but, *A little time only in this world;* hence the *Major Stop.* See Rule 184.

953. Cancel.

953. *I say to you.* Literally, *To you;* whereas the Sense intended to be conveyed is, *In relation to you;* hence the *Disarrangement.* See Rule 321.

956. Cancel.

956. *Disciples ye are to me.* Let this be first observed, it is not, *Disciples of me i e my disciples,* but, *Disciples to me;* this Literally would imply, *The disciples exact conformity to Jesus;* whereas the Sense intended to be conveyed is, *An approach to such conformity;* hence the *Disarrangement.* See Rule 321.

957. Cancel.

957. *Ye should have love.* Literally, *However little it may be*; whereas the Sense intended to be conveyed is, *If ye should have true love*; hence the *Disarrangement*. See Rule 321.

958. Cancel.

958. *Stop.* The Sense here is not, *Whither I immediately go, seeing he went to the grave*, which is the Literal Sense; but, *Whither I ultimately go*; hence the *Major Stop*. See Rule 184.

960. 74 read 34.

969. Cancel.

972. Do.

972. *He shall give you another comforter.* See note 840, and note to verse 26 *The Comforter*.

976. Cancel.

976. *Ye shall know.* Literally, *Ye in particular*; whereas the Sense intended to be conveyed is, *Ye with mankind shall know*; hence the *Disarrangement*. See Rule 321.

980. Place a Minor Stop after, as fully, and take out Minor Stop after, stated.

983. And notes to the 16, 17, read, and note to v. 17.—The phrase would then I think be, read, the phrase would there I think be.—Take out, but how according to the Received Translation, *the worlds not being able to receive it, because it does not see or know it*, whether referred to the Holy Spirit, or to the truth, is to be regarded, not as the worlds misfortune, but as its fault, I am not able to understand.

985. Conveyed is, *General*, *All*, read, conveyed is *General*, *Through you all*.

987. Not even in the same manner, read, *Not even the same manner*.—*Not of the same description*, read, *Not for the same object*.

989. Add to it, See 498.

990. Cancel.

991. Do.

991. *Stop.* The Sense here is not, *Not bearing any fruit*, which

- is the Literal Sense; but, *Not bearing a sufficiency of fruit*; hence the *Major Stop*. See Rule 184.

994. Cancel.

995. Cancel.

995. *Ye should bear much fruit*. Literally, *Effect good*; whereas the Sense intended to be conveyed is, *Seek to effect it*; hence the *Disarrangement*. See Rule 321.

1002. Cancel.

1002. *Should have laid down*. Literally, *Voluntarily offers it*; whereas the Sense intended to be conveyed is, *Does not refuse its being taken*; hence the *Disarrangement*. See Rule 321.

1003. Whereas the intended, read, whereas the Sense intended.

1005. Put for the three last lines as follows. Literal Sense; *Any thing his Lord doeth*.

1007. Cancel.

1007. *And bring forth fruit*. Literally, *Obtain converts*; whereas the Sense intended to be conveyed is, *Prepare for their obtaining*; hence the *Disarrangement*. See Rule 321.

1008. *The consequences of it*, read, *The means of obtaining it*.—321 read 322,1.

1009. Put a Semicolon after, Literal Sense.

1017. Cancel.

1019. Do.

1019. *I said not to you at first*. Literally, *For the reasons specified*; whereas the Sense intended to be conveyed is I conceive, *That the reason specified was only one of many reasons for the doing of what is referred to*; hence the *Disarrangement*. See Rule 321.

1022. Cancel.

1022. *The comforter will not come*. Literally expresses, *An actual existence*; whereas the Sense intended to be conveyed is, *To a benefit conferred*; hence the *Disarrangement*. See Rule 322,1.

1023. Cancel.

1023. *Because the prince of this world has been condemned*. Literally, *Has actually been so*; whereas the Sense intended to be

conveyed is, *Is in course of being so*; hence the *Disarrangement*.
See Rule 322,1.

1024. Cancel,

1030. *Possession of sorow*, read, *Possession of something she would avoid*.

1038. Add to it. See 497, 6.

1050. 321 read 322,1.

1057. Cancel.

1057. *Sent me*. Literally, *Into this world*; whereas the Sense intended to be conveyed is, *To be the Christ*; hence the *Disarrangement*. See Rule 321.

1065. *A necessity*, read, *A requisite*.

1067. Place a Minor Stop after, *I assured them*.

1072. Place a Minor Stop after, *in which place*.

1075. Cancel.

1076. Do.

1077,1. *That disciple known was*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That known disciple was*; hence the *Disarrangement*. See Rule 321.

1085. *What dost thou ask me*, read, *What thou dost ask me*.

1087. Cancel.

1088. *Why smite me*, read, *Why smite*.—*Why i e on what account*, read, *On what account*.

1089. Pronoun, *that if*, read, Pronoun *That*, if.

1090. Cancel.

1090. *Of whom Peter cut off the ear*. I conceive that this Literally means, *That the man's ear was permanently separated from him*; whereas *It was only separated for a short period*, and hence I conceive the occasion of the *Disarrangement* here. See Rule 321.

1091. 74 read 34.

1095. Cancel.

1095. *We would not have delivered up to thee*. Literally, *Thee in particular*; whereas the Sense intended to be conveyed is, *To*

any one filling the office thou dost hold ; hence the *Disarrangement*.
 ee Rule 321.

1097. *Entirely*, read, *Intentionally*.—*Contribute towards its verification*, read, *They were moved so to regulate their own action*.

1098. Put a Semicolon after, *extent a Jew*.

1109. Cancel.

1109. *Whence art thou*. Literally, *What is thy nature* ; whereas the Sense intended to be conveyed is, *What is thy origin* ; hence the *Disarrangement*. See Rule 321.

1110. Cancel.

1110. *But the Jesus gave not an answer*. Literally, *No one can give nothing* ; the Sense intended to be conveyed is, *That he remained silent* ; hence the *Disarrangement*. See Rule 321.

1118. Cancel.

1118. *Stop*. The Sense here is not, *Other two hence, and other two hence*, which is the Literal Sense ; but, *Other two, one hence and one hence* ; hence the *Major Stop*. See Rule 184.

1120. Place a Semicolon before, but.

1124. Add to it. See 497,3.

1125. Cancel.

1128. *In order that the dead bodies*, read, *In order that no dead body*.

1128,1. Cancel.

1128,1. *Stop*. The Sense here is not, *That the bodies should not have remained on the cross on the Sabbath, because the Sabbath was a day of preparation*, which is the Literal Sense ; hence the *Major Stop*. See Rule 184.

1129. Cancel.

1129. *Their legs*. Literally, *What is stated* ; whereas the Sense intended to be conveyed, is, *That their death might be expedited, usually effected by the breaking of their legs* ; hence the *Disarrangement*. See Rule 321.

1137. Put a Semicolon after, *The exact spot*.

1138. Cancel.

1138. *Then Mary the Magdalene came.* Literally, *At the time here specified*; whereas the Sense intended to be conveyed is I think probably, *She was there at that time, but came there at some time previously, possibly the preceding evening*; hence the *Disarrangement*. See Rule 321.

1140. Cancel.

1140. *Stop.* The Sense here is not, *We have not known the place*, which is the Literal Sense; but, *We have not known where the place is*; hence the *Major Stop*. See Rule 184.

1152. Cancel.

1153. Do.

1155. Put a Minor Stop after, conveyed.

1158. *They so esteemed it*, read, *It was with difficulty done*.

1159. An actual fixing, read, *An actual fixing*.—*A pasty*, read, *A hasty*.

1160. Put in Italics, *is restricted to those who were in the Ship with Peter*.

1161. Cancel.

1161. *This now third time the Jesus was shewn.* Literally, *Was in any manner seen*; whereas the Sense intended to be conveyed is I conceive, *Was especially demonstrated to be*; hence the *Disarrangement*. See Rule 322,1.

1163. Cancel.

1167. Conveyed is, *If*, read, conveyed is I conceive, *If*.

ERRATA

OF THE

ENGLISH VERSION OF ST. JOHN.

Chap vii. 37. Should be as follows.

And in the last day that is great of the feast &c.

Chap xv. 7 and 8. Should be as follows.

7. If ye abide in me, and my words abide in you, ye shall ask whatsoever ye should desire, and there shall be to you after this result ;—8. That my Father has been glorified, in order that ye should bear much fruit, and be regarded by me to be disciples.

Chap. xix. 19. Jesus the Nazarite the king of the Jews, read, Jesus the Nazarite that is king of the Jews.



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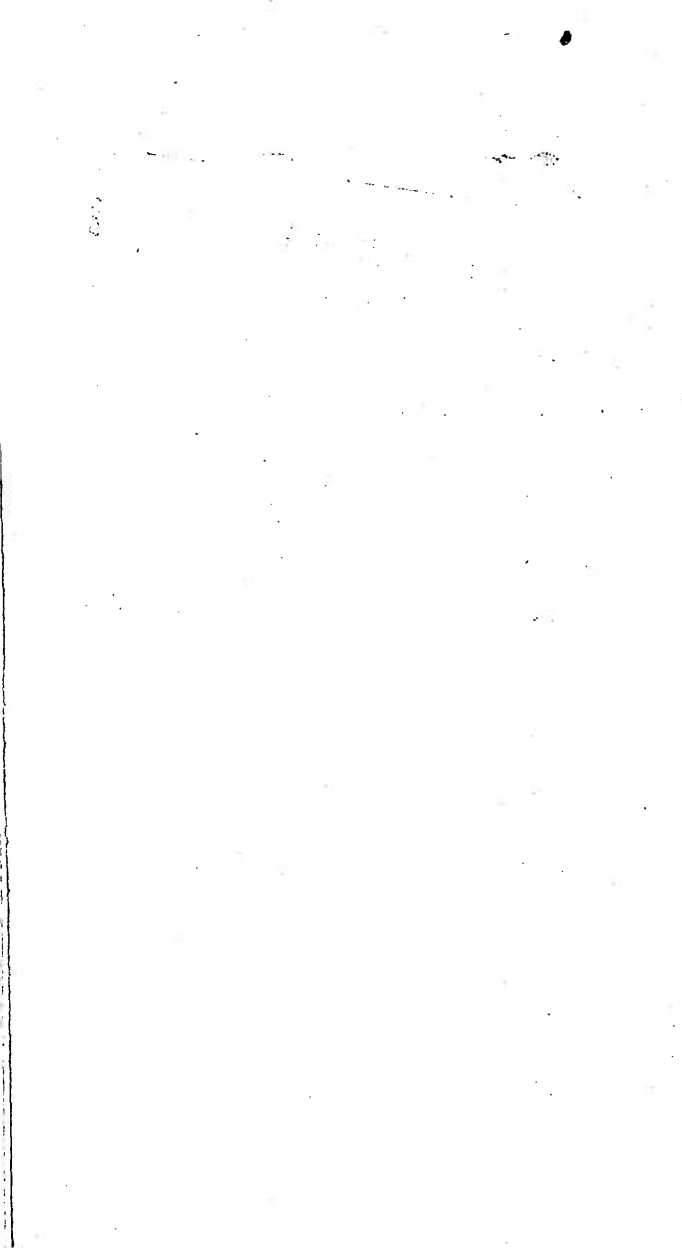
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